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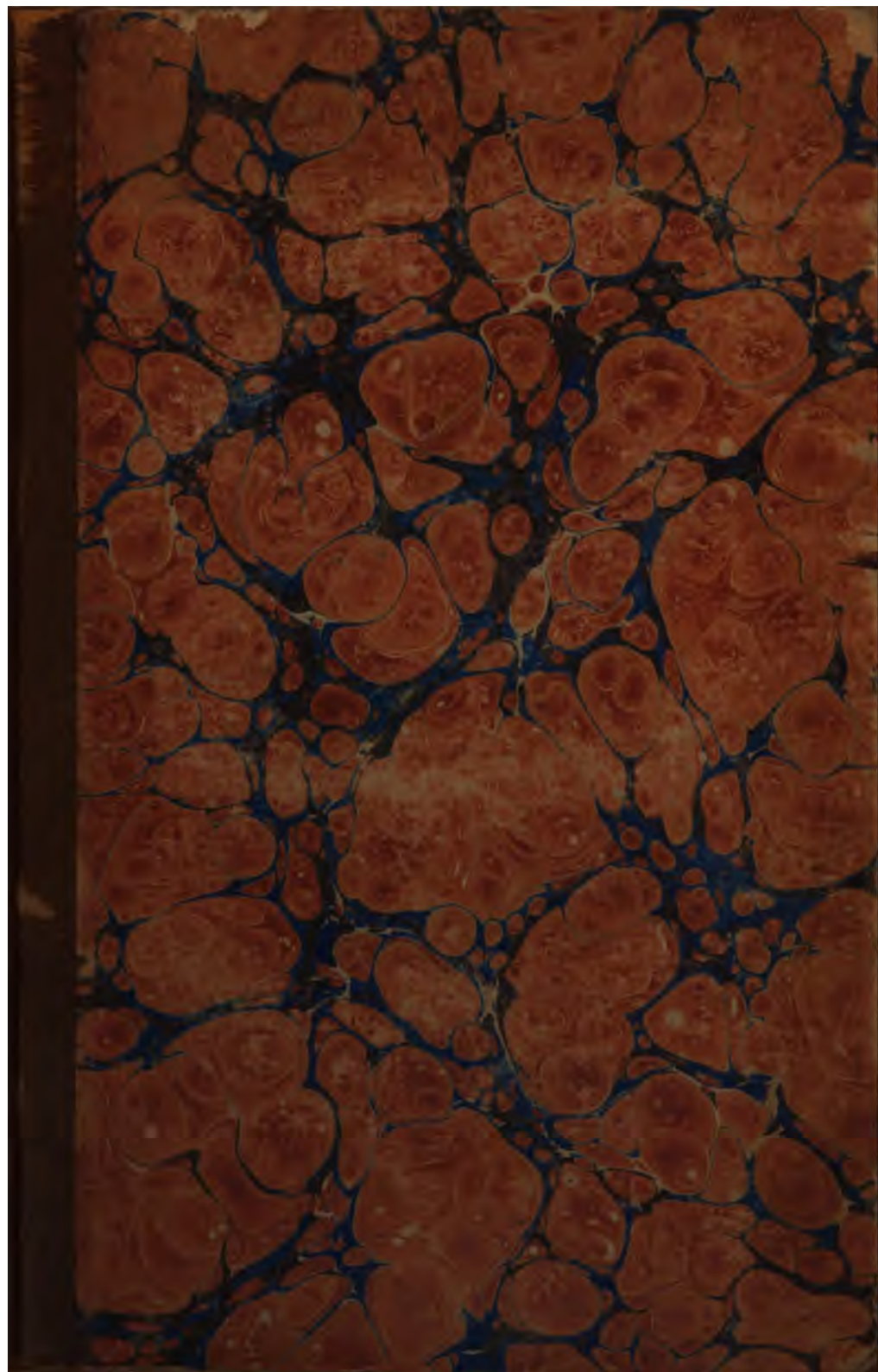
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LETTERS FROM OXFORD,

IN

1843:

BY

“IGNOTUS.”

WITH NOTES.

Ἡμετέρη δε πολις κατα μεν Δίος ὑποτ' ολείται

Αισαν, και μακάρων θεῶν φρένας αθανατων

Αυτοι δε φθειρειν μεγαλην πολιν αφραδιησιν

Αστοι βουλονται.

Δημου δ' ηγεμονων αδικος νοος.

ΣΟΛΩΝΟΣ ΕΛΕΓΓΙΑ.

No Heaven-sent judgment, now seems prompt to fall

On, or within, our Zion's holy wall.

But, of the *Warders*, some of late have chose,

To parley with Her worst—most-watchful foes;

And followed close by many a ductile mind,

“Straggle towards Rome”—“blind leaders of the blind.”

R.

8

DUBLIN:

ANDREW MILLIKEN, 104, GRAFTON-STREET

BOOKSELLER TO THE UNIVERSITY.

J. HATCHARD & SON, PICCADILLY, LONDON.

1843.

1834.

DUBLIN :
GEORGE FOLDS, PRINTER, 1, SAINT ANDREW-STREET,
OPPOSITE TRINITY-STREET.



The Abbey Church of St. Mary's, Monmouth, England.

From a drawing by J. H. Sturt, Esq.

Things Old and New,
Thought upon at foot of the "Martyr's Memorial," Oxford,
1843.

"Well," quoth Master RIDLEY, "so long as the breathe is in my bodie, I will never denie my LORD CHRISTE, and his known truthe." "God's will be done in mee."

"Then they brought a faggotte, kindled with fire, and laide the same down at Dr. RIDLEY's feete, to whom Master LATIMER spake in this manner—'Be of good comforte, Master RIDLEY, and play the manne; we shall this daie light *such a candle* by Godde's grace, in Englande, as I trust shall never bee putte out.'"

"When he (Archbishop CRANMER,) began to speak more of the Sacrament, and of the Papacie, some beganne to crie out . . . specially Master Cole cried out—'Stoppe the heretick's mouthe, and take him awaie.' . . . then CRANMER, being pulled down from the stage, was ledde to the fire. . . . But when he came to the place where the Holy Bishops and Martyrs of Godde, HUGH LATIMER and RIDLEY, were burned before himme, for the confession of the truthe, kneeling down, he praied to Godde, and, puttinge off his garments to his shirte, he prepared himself for Deathe."

THE MARTYROLOGIE.

~~~~~

Thou shewest, OXFORD, contrasts sad and strange,  
 Here! true to death—The Witness Fathers sealed  
 Their evidence in blood!—and from the pile  
 Furnished by ruthless Rome, sent through the Isle,  
 Light, wherein Truth has since stood clear revealed.  
 But while a Nation's thankfulness bids rise  
 Their fair MEMORIAL!—thy voice seems to change  
 Some, their time-honoured names\* at nought do prize,  
 Mock at their martyr-service†—deem the light  
 They died to kindle, shows the truth too bright—  
 And through a veil again† would have us read,  
 The saving verities of Britain's Creed:  
 If THESE be right—this Monument deface,  
 If THOSE!—why give their poor defamers place?

R.

---

\* "Really I hate the Reformation and Reformers, more and more. . . Why do you praise Ridley?" . . . —*Froude's Remains*.

\* "A professor of Divinity would find his equanimity trespassed on by a living," Cranmer or Hooper.—*Rev. T. Moseley, late Fellow of Oriel College, in British Critic*, 1841.

† "What we say is, that to call the early Reformers martyrs is to beg a question, which, of course, *Protestants* do not consider a question, but which no one pretending to the name of *Catholic* can for a moment think of conceding—namely, that the cause for which these persons suffered was the truth!!"—*Rev. F. Oakley, Fellow of Balliol College—British Critic*, 1841.

‡ "Many a person, who knelt to a crucifix in a village church-yard, might have done so under a more true sense of that faith which is unto life, than those who are able to express the most enlightened knowledge."—*Tracts on Reserve, Part I, p. 77, by Rev. T. Williams, of Trinity College, Oxford*.



TO THE REV. DR. SINGER, S.F.T.C.D.

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DEAR SIR,

I have solicited permission to address You as the Representative of those Friends for whose gratification the subjoined letters were written, because I felt that, in obtaining it, I should give the Public a guarantee that they contained nothing contrary to the real—the best interests of “the true Religion established amongst us.”

The readiness with which you have granted the permission asked, increases the sense I entertain, of unvarying kindness, from early Academic days to the present, when I remain,

Very faithfully and sincerely yours,

In respect and gratitude,

---

6TH MARCH, 1843.



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# LETTERS FROM OXFORD.

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## LETTER I.

MY DEAR FRIEND,

Leaving Ireland with a purpose of visiting this "Ancient seat of learning," several friends requested that "I would let them know what I thought of things here;" and as I possess neither a copying machine or lithographic press, I know no better way of gratifying them than by making you their representative, and addressing one and all in these published letters. I take the request as referring not to the "Literary treasures of the "vast Bodleian,"—nor to the "Collegiate Institutions," nor yet to the picturesque buildings which adorn this beautiful city; these being matters on which any common Guide Book would give better and fuller information than I could pretend to offer; but I understood my friends, and I am sure correctly, to desire such a judgment as I could form of the progress and tendencies of those opinions which emanating from Oxford as a centre, are now furnishing matter of so much exultation, anxiety, and



alarm to the Empire, may I not say to Christendom ; to this point, therefore, I shall direct any observations I may make, during the course of my sojourn.

I must beg you to receive these letters as written under two limitations.

First—Being received at Oxford with an hospitable kindness fully equal to, if not surpassing that for which our Island has “received a good report,” I must not be understood as offering any remarks, derived from the unreservedness of private intercourse,—It has been too much a fashion in modern days for Tourists and Travellers, to obtain admission to the privileges of social or domestic circles, with the intention of “taking notes,” but without giving any intimation that they mean to “prent them.” Having ever condemned, I can in no measure follow so reprehensible a practice, whatever I state in these letters, will be no more than a stranger, not altogether uninformed on what for want of a better name, I must call “Tractarianism,” could learn by his own unaided observation during a short visit to Oxford.

Secondly—My remarks must be taken as in no wise intended to enter into the merits or demerits of the opinions referred to, I shall only endeavour to show “things as they are” on the surface. To go deeper into the subject “*et veras cognoscere causas*,” requires an abler pen than mine ; this general remark I *will* make, that it is now quite idle to call this a “mere Church question,” meaning

thereby differences of opinion *within the Church* on certain matters\* of Church polity, or Church regulation; such as Swift once ridiculed under the fable of the “*high and low heeled parties in the Court of Lilliput*”—this is a statement of the case which has heretofore entrapped more than one Churchman into a false position, from which he

\* I think it may be useful to subjoin here a very remarkable avowal lately made to me by a Clerical friend, holding Tractarian opinions; and I may state, that his full knowledge of the subject on which he spoke, and an acuteness of mind which thoroughly qualifies him for tracing principles to consequences, gives considerable authority to his mere “dictum.”

Speaking of Tractarian opinions, he avowed that “he could not conceive the *possibility* of the public mind becoming possessed by them, to any considerable extent, without producing *a complete revolution of the present constitution of the Church of England*—the people would (he said) *demand* it—because the Church of England, as now constructed, was *utterly inadequate* to satisfy the tastes, or to allow the devotional practices or observances which the Tract principles were generating and fostering.” Having myself, heretofore, come to the same conclusion, and advanced it as one of the strongest practical dangers of Tractarianism, I was rather surprised to find a disciple of that school not only candidly admitting, but calmly looking forward to such a consummation. I now insert it here, submitting it to the attention of every Churchman who, professing to love his Church as it is, may yet have allowed himself, in a “flirting” penchant for “Tractarian,” under the guise of “Church principles.” Extremes meet—we used to dread that our calmly pious ritual would be deserted for the heating extravagance of the conventicle. We have now to fear that men will retreat for satisfaction of their “pious longings” in another direction; for, as the Tractarian “*Lyra Apostolica*” sings—

“Thou dost soothe the heart, thou Church of Rome,  
By thy unwearièd watch, and varied round  
Of Service.”

finds it by no means easy to extricate himself; but the question has long burst it's Church shell, and grown far beyond any such limit. The "*Catholic Tractarian*," (as I shall have occasion to show hereafter,) already begins to scoff at the "*halting*" high Churchman who hesitates to follow his principles to their full results, and assuredly sooner or later—perhaps *the sooner the better*—these questions must issue in an open conflict between *false* and *true* doctrine—formalistic, and vital religion—God's Church, and the system of Him "whose coming is with all deceivableness."

On the subject of these Opinions, I regret to observe that (thanks to our free press,) the public mind of England is kept, by the repetition of idle rumours, in a state of continued irritation and excitement which must tend to impair its energy and unanimity, whenever a case may arise, calling for some unequivocal declaration of the Protestant sense of the nation. There is a regulation (in which I once could read but mere despotism, but now perceive much wisdom,) forbidding the Officers of any ship of discovery to publish or circulate a single journal or log-book, until the Board of Admiralty had had supervision of the whole, and decided on giving an authorised account to the public. Many a subordinate officer has fretted and raved at being thus deprived of the "first of the market" for his crude though wonderful details. But the restriction has been for the public good—and one can scarce help wishing that it were pos-

sible to institute some such "Board of Control" to check and regulate the circulation of the ten thousand reports, true and untrue, which are continually put forward respecting Oxford. It may be curious to trace the progress of one of the rumours referred to. A. writes to B. that *he has heard* of some "Popish observance" practised, or "Romish opinion" maintained, by the "Oxford men"—the representative of the "Oxford men" being possibly some raw and rash young man, who has taken some of Mr. Newman's opinions into a weak head, and forthwith goes farther, either in word or act, in the application of them, than would be *just yet* pleasing to his master. B. being thus informed, "*upon the best authority,*" in confidential "*honor*" whispers the intelligence to C., with an earnest request "*that it may go no further.*" C., anxious to comply with his friend's request *to the letter*, merely mentions it as "*the report of the day*" to an editor "agape for news," thenceforth "*l'affaire est faite*"—and after it has gone the round of the journals, it *sometimes* (though not always,) happens that some one thinks it right to explain the slight misconception, or no foundation, in which the report originated. Not seldom, some wily, watchful Romanist lays hold of the idle rumour, and converts it into a peg whereon to hang a plausible apology for, or showy exposition of, the doctrines and practices of his Church. Thus did Dr. Wiseman lately, when he took occasion, from the report that his neophyte Mr. Sibthorp declined to "confess," or "pray to the

Virgin," to advertise (without stamp duty) that gentleman as "sitting every Saturday in the confessional of St. Chad's, Birmingham."

What has just happened here?—All Oxford was "astir" last week, in consequence of a statement appearing in one of the Newspapers—that an officiating Clergyman of one of the City Churches had formally declared, that he saw no objection to committing his Charge or his Pulpit to an avowed *Romanist*: this week the explanation came—that the Clergyman referred to, being about to leave home, was waited on in what he considered an intrusive and unauthorised way, by a gentleman, who questioned him in an improper manner, as to "who he was to leave as substitute to do duty in his absence?" to this interrogation he admits that he answered somewhat in the mood of "pestered" Hotspur, "neglectingly he knew not what," but something which he neither intended to be taken as his meaning, nor to be put before the public by his over-zealous interrogator." Or take another instance—there is at this moment lying in the "Common Room" of every College in Oxford, a letter, which, though not signed by Mr. Newman, is marked by all the peculiarities of his style, and which purports to be a penitential acknowledgment and recantation of his previous hard sayings against Rome and Romanism. All men read this letter, but no one seems able to say, positively, whether it be genuine or not; and it is a curious illustration of the "reserve" which these opinions have induced

in the University, that no one thinks of asking Mr. Newman the plain question—"Is this letter your's?" *If it be genuine*, the document is remarkable, as proving upon what a reed Mr. Newman's admirers or apologists leant, when they trusted to those former declarations against Romanism of which he drew up a regular "catena" in his letter to the Bishop of Oxford, concerning Tract 90. *If it be not genuine*, but a mere imitation of his style, put forth either to annoy, or to elicit some further declaration of anti-Romish views from Mr. Newman, it is very probable that such a proceeding will only cause a man of his character to retreat further into himself, and to say with the Roman poet—"Mea virtute, me involvo." These sort of things are worse than useless, and the following will be but a few of the real results: First, that over-zealous watchmen for our Zion, by crying "Wolf" too often, and on slight cause, will come to be unheeded when they may have matter of serious import to communicate. Secondly, the public mind will become perplexed, and unable to discriminate between real danger, and needless alarm. Last, and not least evil,—it is to be feared, that if, according to the elegant illustration of Junius—"in controversy the passions become engaged, and create a maternal interest in the cause for which we suffer,"—there is danger lest the Tractarians themselves, finding in so many cases "things laid to their charge which they know not," may become altogether indifferent to public opinion, and thenceforth hold a reckless

course, the issue of which may be as unfortunate for themselves as for the Church at large.

It is as little desirable that the Tractarians should hold their course unobserved, as it is to provoke them, and excite the public by unwarranted or trifling charges. A man of sound mind and discriminating judgment would do as good service to the Church by giving steady heed to the progress of things at Oxford, and sounding alarm where necessary, as a person of opposite character may do injury by attempting to perform the same duty.

In my next, I shall endeavour to give you such a short sketch as I can take "currente calamo" of the classification of parties at Oxford; and meanwhile, I remain,

Faithfully yours,

IGNOTUS.

## LETTER II.

### PARTIES.

DEAR FRIEND,

Those persons who quiet their fears about "Tractarianism" with the notion, that like other Ephemeral errors, it will "live its day and die," would seem but careless observers of the reach of purpose which its Leaders evince, or of the subtle ingenuity with which they are enlisting into its service means and agencies which, at first sight, appear most remotely, or not at all, connected with their Scholastic or Mediæval principles.

Nobody, I believe, at the outset saw any relation between the exquisite POETRY of "Keble's Christian Year," and the Theology of the "Catena Aurea of St. Thomas Aquinas," and yet the former was but a *pilot baloon* sent forth from the same school, which has since reproduced the latter,—“Give us the divine aid of Poesy on our side” vaunted the Tractarians (who already felt secure of seating Mr. Williams in the Poetry Professor's Chair) “and we shall have in our hands powers that laugh to scorn the petty dominion of Hebdomadal Boards, or other deciding authorities, against our views.” It



was this untimely boast which gave so serious a character to the contest of last year, which ended in putting Mr. Garbett, a worse Poet, but less objectionable Divine, into the place sought for Mr. Williams, the author of "The Cathedral" and of "Reserve"—thus with one of the "fine arts." Again, if we look to ARCHITECTURE we shall see the astuteness with which Tractarianism has called it to aid its ultimate objects. Architecture—*Gothic* (as Christian) *Architecture* seems to be at present quite "the rage" in England. Attention has been, of late, much directed to the untasteful atrocities which modern church-builders have been perpetrating—remember, I am now speaking of architecture as an art—and without pretending to a great deal of knowledge on the subject I am constrained, writing as I do with the architectural beauties of Oxford all round me, to confess, that there is much reason for outcry against the worse than Vandal taste which has long ruled over our Ecclesiastical designs and buildings. God forbid I should be supposed to forget, that the Gospel may be preached, and souls saved, in these unsightly buildings as soon, and as sufficiently, as in the rude "upper rooms" (*υπερρωα*) in which the first Christians used to meet and make disciples; but I own, I see no good reason why our Churches should, *unnecessarily*, be so constructed as to place the tastes and principles of worshippers in collision with each other. We are not followers of that "Brother Jack," who saw no better way to rid himself of "Lord Peter's" fashions, than by "tearing his coat from top to bottom," and then "darning it

again with a packthread and skewer.”\* And yet, many modern Church builders and repairers would seem, by their doings, to have known no better. The Tractarians are not slow to avail themselves of this crisis. “See,” say they, “the consequences of neglecting Church principles”—(our principles)—and by means of their “Ecclesiological” and other Societies, they are gradually instilling into the public mind notions about the “*essential* proprieties” of places of worship, which all savour of a return to the “weak and beggarly elements” of formal religion. It may be supposed to what a point these matters are likely to be carried, when these people begin to speak of the “symbolism of an eight-sided font!” for baptism. The subject is too long for a letter, but I may briefly say that the Tractarians, in their zeal to give a holy significance to every part and parcel of our places of worship, are often scurrilous towards those who do not go their lengths, (Vid. *The British Critic & Ecclesiologist*, *passim*.) sometimes absurd, and not unfrequently betray a family likeness to the followers of the “religion of the senses” Popery, with a more remote affinity to those who “served their courses” under the “worn out and ended” ritual of Judaism! Nor are they less attentive to certain small minutiae, such as the “style” and “bringing out” of their publications, with which the press is now teeming. The publishers of the “*Bijou Annual*,” or the “*Book of*

\* Vide “The Tale of a Tub.”

Beauty," cannot be more precise in the matter of printing or embellishing, than the contemplative aesthetics of the Tract School. Elegant rubrical title-pages, Emblematical vignettes and Tail-pieces meet us in most finical prettiness at every turn, and exhibit a settled purpose to invade the public mind by every avenue. Last of all, these "men of the olden time" "go down to Egypt for help," and are not ashamed to call to their aid the abomination of "Religious Stories," or, (to use the stilted name of one of their own publications,) "Didactic Fictions," and the Tract School is now issuing its "Milford Malvoisins," and "Bernard Leslies," and "Wardens of Berkenholt,"\* with a profusion which threatens to rival that of the "Minerva Press" of

\* While on this subject, it is impossible to pass without special remark the "Story Books" emanating from the Rev. F. E. Paget, a Beneficed clergyman, who seems to devote himself to advancing Tractarianism, by writing tales of Fiction, somewhat in the style of the "Pickwick Papers"—and who affixes to them a quasi-Episcopal "Imprimatur," by informing us, on his title-page, that he is "Chaplain to the Lord Bishop of Oxford." No one can deny that this Gentleman, (I speak from his writings, knowing nothing of him personally,) possesses a natural vein of broad humour, and a strong sense of the ludicrous, which, to some men in his position, would be "a thorn in the flesh to humble them," or, "a besetting sin to mortify," rather than a propensity to indulge. Mr. Paget, however, seems to use them otherwise; for, in those of his publications which I have seen, he has risen from one degree of license to another, until, in the story last named above, he has attained a grossness of libel and personality, which might be looked for rather in the columns of the "Penny Satirist" than in a religious! story, from the pen of a clergyman. The page purporting to be "a copy of a placard announcing a

olden days—these are men who professedly eschew the independence of ultra-Protestantism, the principles on which they originally banded themselves were intended to lay private judgment in the dust; they therefore lie under the old rule of responsibility—"one for all, and all for one." They boast of doing nothing unadvisedly, and hence, when we see them moving all agencies—from Mr. Newman's *last* elaborate argument in favor of "Ecclesiastical,"\* (as distinguished from *Scriptural*) miracles, down to the colouring of the type in which their principles are put before the public, I am warranted in saying that Tractarianism is no light move, and that it demands to be met with seriousness, vigilance, and energy.

It is time to come to the professed subject of this letter, namely, *the state of Parties here*. Nearly two years since I read in a leading Tractarian publication the following passage, which I then thought arrogant

Meeting of the Bible Society," is a sample of what I allude to; it libels, almost by name, some of the most influential and efficient clergymen of the Church of England. It is but justice to the editor of the "Irish Ecclesiastical Journal," (an unfriendly critic of Mr. Paget's,) to observe, that in his notice of this volume, (January, 1843,) he reprobates, with proper indignation, the line Mr. Paget has thought proper to pursue. The Rev. Mr. Gresley's works are of a graver tone—may be described as "Philosophy in Sport,"—and as sober people often do, when they attempt unwonted gambols, Mr. Gresley plays heavily—is rather prosy—and, though undisguised, is not likely to be a very effective advocate of the Tractarian cause.

\* See note to page 52.

in the extreme, but now find to be painfully correct in its general assertions.—

“It is fit that the world should know how Oxford does most naturally divide itself, what are the two most decided hues, there are people who dream of an orthodox party in the University, as distinct from what we venture to call the Catholic. There are some also who dream of a so called Evangelical party of numbers and strength—But these are dreams, comfortable dreams perhaps, but still dreams, neither of these parties exists; there may be a few men who separately, indistinctly, and waveringly hold views that might be so described, but we appeal to all who know Oxford whether it does in fact divide itself naturally into more than *two* descriptions or tendencies, those who are zealous for Catholic Unities, and those who are indifferent to all doctrine as such,”—And if any shall tell us that they see in the former division the *promise* of Popery, we can safely reply that we can produce in the latter the earnestness of Socinianism.

*Brit. Critic*, for July, 1841.

I came to Oxford with this daring challenge full in my thoughts; and with a feeling that the party putting it forth, must either be very rash and presumptuous; or else *know its own strength well*. I am sorry to say that the latter appears to be the view nearest the truth, and though I cannot pretend to answer the appeal as one who “*knows Oxford*,” yet the result of observation and inquiry as far as it has gone, favours the assertion of that predominancy in the University, which they so proudly claim for themselves.

When I speak of the predominancy of Tractarians in Oxford, I must explain that it does not consist so much in their numbers, as in the energy, ability, and unity, with which they pursue their purpose, in

the midst of a "mixed multitude" some more or less friendly, and few lifting a voice of decision or authority to oppose them; in such circumstances, a compact handful of men, self-possessed, and with definite objects in view is A Host whose every movement *tells* with effect upon or against the purposeless numbers around them. The resolution of the Hebdomadal Board, on the 15th of March, 1841,\* against Tract 90, would appear *per se*, a strong move in condemnation of Tractarianism; but it stands alone, not followed up by any further University Act in opposition, moreover denied† to be

\* At a meeting of the Vice-Chancellor, Heads of Houses, and Proctors, in the Delegates' Room, March 15, 1841—RESOLVED—"That modes of interpretation such as are suggested in the said Tract, (No. 90, of a series of Anonymous Publications purporting to be written by members of the University, but which are no way sanctioned by the University itself.) Evading, rather than explaining, the sense of the Thirty-nine Articles, and reconciling subscriptions to them, with the adoption of errors which they were designed to counteract, defeat the object, and are inconsistent with the due observance of the statutes of the University."

P. WYNTER. *Vice-Chancellor.*

† "If books before this (Tract 90,) have been condemned in the University, the condemnation has been passed by an act of convocation, which is the proper and only representative of the University, in matters of great moment," if therefore the resolution of the Hebdomadal Board, were to be represented as an act of the whole University on a formal decision on a theological question, it would assuredly introduce a novel and unstatutable proceeding. I have requested the Vice-Chancellor to read over these remarks, and *I am happy to be able to state that he has not suggested any alteration.*"—P. S. to Sewell's Letter to Pusey, on the publication of Tract 90.

properly speaking an "University Act," in the full sense of the word. And when we come to consider, we shall find its effect and importance still less, for though the Tractarians sagaciously classify Oxford into *two* great natural divisions, yet a closer analysis would subdivide *their* section still further, at least I venture to do as follows.

FIRST, *there is the Old HIGH CHURCH PARTY*, which, having long ruled in high places at Oxford, may be likened to a dynasty outliving the principles and energy which called it into existence and power ; and only waiting for some stirring crisis to consign it to the list of things that "have been." Although Tractarianism has grown and strengthened under the favour and protection of the men of this Party, let it not be supposed that they are in any measure responsible for aiding, or abetting this "new agitation," on the contrary—agitation of any kind is their bane and detestation ; these are men who would not, or could not discern the signs and tracks of that "Great innovator," Time passing over institutions, "they considered and do consider that the system they loved, *worked well*," at\* least well enough to satisfy *their* views of what a Church ought to be, and though they could not decently refuse to nod approval to men who came forward

\* Richard Cecil, in his "Remains," (a Christian Classic,) draws one of this class to the life—he speaks of frequently visiting "Dr. Bacon, the father of the University, in his day," at his parish near Oxford, and receiving much wise and wholesome counsel from him ; but he concludes thus—"this wise man had

with the professed purpose, to revive and spread "Church Principles;" yet I dare pronounce, that it would have satisfied them much better, if the stirring men of their side, had still kept the old ways and left "well (as they thought it) alone."—Nothing can be thinner, than the covering with which the more forward Tractarians veil their contempt for such a Party as this; they know and boast, that they have brought *Old High Churchism* (a "Church and State" *prejudice* rather than a *principle*,) to a "complete stand still" upon what they sneeringly and figuratively call "*a crustaceous theology covering a fearful vacuum; formed by the cooling and contraction of the explosive gasses of that great eruption of the sixteenth century,*" (the Reformation)—such is the becoming language applied by the Tractarian authorities, to describe the position of men, under whose shadow they have grown, and been warmed into vitality. And yet with all this ribald contumely, thus poured upon them by the "Catholics" of Oxford, I fear it is not to be doubted, that if at any future time the "dream of an Evangelical party here," should turn into a reality (for not-

not just views of serious religion—he was one of those who are for reforming the parish—making the maids industrious, and the men sober and honest—but when I ventured to ask, "Sir—must not all this be effected by the infusion of a Divine principle into the mind? A union of the soul with the Great Head of influence." "*No more of that, no more of that I pray.*"

*Cecil's Remains*, p. 146.



withstanding Tractarian scoffs, such a thing *may* be in the "good pleasure" of that God, who has before now confounded a boasting Rabshakeh,) should such a thing take place, I fear the "Old High Church Party" would still throw their dead weight influence into the Tractarian scale, and stand on their side of the line of division; for though they may dislike Tractarian activity much, it is to be feared that their distaste for Evangelical religion is still greater, and that in their sincere horror of the Socinian bug-bear with which the Tractarians adroitly terrify them, they would be blind to the reality of "that *promise of Popery*" which has already been signally verified, and—"the end is not yet."

Next comes what I must call for distinction sake the "CHURCH PRINCIPLE" PARTY\* endeavouring to

\* As the "British Critic" is to be considered "the Berecynthian horn" of the Tractarians, so may the "Quarterly Review" be termed the "silver trumpet" of the "Church principle" school at Oxford; and it cannot have escaped the notice of any attentive reader of that influential Periodical that it has been "uttering an uncertain sound" lately; few "Quarterly's" are published without an article bearing more or less remotely upon these subjects, and from "Oxford Theology" in 1839, to "Markland on Sepulchral Monuments," in 1842, "*ex pede Hercules*," I think I can trace the same "fine Roman hand" through them all, and I now ask, would the Reviewer, (whose "Oxford Theology," in 1839 was obviously written, as a *sedative* to the public alarm about the proceedings at Oxford,) after the experience of the intervening four years, *repeat* his commendation of the Tract writers? would he *now* speak of them as dealing ambi-dexter blows, to ultra Protestantism on the one hand, and Popery on the other? would he re-assert their care not to "trench on justification by Faith"? do they "*continue gratefully to acknowledge the*

hold the most difficult of all positions, the middle  
side of a steep hill, half way between the con-  
servatism of the old Churchmen at home, and the  
startling activity with which their own liberal  
friends are "developing Romish business" over-  
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ability and sagacity to perceive to what point things are approaching, and I have no doubt that what "man can do" will be done by them, to stay the

corruptions which Rome has brought into the Church, on the principle of "*innovation by addition.*" And yet with a thorough sense of Rome's "grievous errors" and "usurpations," Dr. Jelf manifests *somewhat* of that guileless simplicity, which conducted Dr. Pusey, "in very integrity of heart," into the painful positions in which he placed himself in Ireland. The following passage will explain what I mean.

"After all, it is painful thus to dwell upon the failings of a sister Church (*of Rome,*) which amidst all her corruptions has retained many Christian truths and holy practices in common with ourselves, would God that she would "remember from whence she is fallen and repent and do the first works." What might not Christendom have become, if instead of setting herself obstinately against the purification of the temple, she had co-operated with ourselves in the blessed work of amendment, and even now, "if peradventure God should give her repentance to the acknowledgment of the truth"—*if she would repeal the decrees of Trent!* If she would purify her service books, and rigidly deny to the creature the smallest portion of the worship due to the Creator, if her Bishop contenting himself with that "upper room" in the college of bishops, which in honour of the imperial city was awarded to him during many ages, would lay aside the utterly groundless claim to universal supremacy; and that fearful name of Universal Bishop denounced by his own predecessor in the sixth century as '*Nomen istud blasphemix,*' *if these and similar reformations were conceded!!!* she might become once more, what Christian Rome was, in the first ages a true branch of the Holy Catholic and Apostolic Church, and we might communicate with her."—*Jelf's Via Media* p. 20-1.

The portentous number of *ifs* in the foregoing is but a repetition of the "detur fulcrum" of Archimedes, and lead to the same conclusion of, hopeless impossibility; for Rome has condemned *herself* to incurableness; those who lean most to her, see her need of a reform which she has rendered *impossible* by that assumption of infallibility, which obliges her to allow even the

plague which they have been instrumental in introducing; for be it observed, that at first these men went hand in hand with, and were not behind the

theory of Gallileo into her Schools, as it were by *stealth*; and to teach the philosophy of Newton, under pretence of *combating* an *heretical* hypothesis.

With respect to the Rev. Mr. SEWELL, as one of the authorities of this party; instead of allowing him to speak for himself, I shall copy the not too favourable opinion of an hostile reviewer.

"The works of Mr. Sewell have a distinct character of their own, they belong in their general tone to the Tractarian school, but with important differences and exceptions; they contain a strong protest against Papal usurpation, and Romish idolatry, a protest which does not seem as in the leading Tractarians, a faint and reluctant whisper to appease the stubborn prejudices of his countrymen, but distinct, hearty, sincere; their extreme high Church principles are also modified by a large infusion of Heathen philosophy; the two elements, as might be supposed, are not the most easy to combine, and the broken stumps of Greek Metaphysics, look uncommonly grotesque, when thus embedded in the stratified sediment of Church forms and human traditions. Brilliant thoughts, and foolish paradoxes follow in rapid succession; exhortations to implicit faith in the parish Clergyman are mixed with ethics from Aristotle, and theories from Plato; and a lament over the disuse of exorcism and spittle in baptism is followed by deep and just reflections on the essential unity of goodness."

To the foregoing, at least the *first part of it*, I entirely assent, if any man can keep those of his principles from "straggling towards Rome," by applying an acute and cultivated mind, in "hearty sincerity" to the painful task of tracing and exposing the "errors of Romanism," I believe Mr. Sewell will do it; but whether the principles to which he would have us all "stand fast" can be maintained, or whether, if maintained, they would "edify the Church in our most Holy Faith;" is another question. In reference to the opinion formed by this Reviewer of the "grotesque effect" of the admixture of "Greek Metaphysics" in Mr. Sewell's theories, I must own myself so far from perceiving it, that, on

"very chief Apostles of Tractarianism," in developing the germs of the system. Agreed with them on premises, they refuse to draw the same conclusions. Wishing to introduce a measured flow of what they call "fundamental truths" into public opinion, they begin to fear that they have acted like the foolish peasant, who having prayed that his parched garden might be watered by the Ganges, was swept away, and "all that he had" in the inundation, invoked by himself. These men, allowing them to be sincere

the contrary, I consider he evinces no ordinary power of mind, in extricating, as he occasionally does, an abstract truth from the rubbish of exploded Pagan systems—and shewing how the "ordered and sure plan" of our Divine Religion adopts, and adapts to itself, all those fragments of original truth, by the aid of which, from "the fall" to the "fulness of time," when God sent forth his Son, "philosophy, falsely so called," had kept its various systems buoyant—there is one treatise of Mr. Sewell's more particularly before my mind at this moment:—namely, an article in the *British Critic* on "The Republic of Plato"—from which, by a curious mistake both as to *the author*, and as to the *real* author's *real* meaning, Doctor Miller selected a passage as specially embodying Tractarian opinions—at a time when Mr. Sewell was evidently beginning to "*walk no more*" with the advanced section of the party. Now this very article is one to which I would point as having given scope for the happiest exercise of the author's analytic ingenuity and power of tracing a thread of truth, through the mazes and subtleties of Heathen Philosophy; there is a peculiar beauty in the mythos of "dream like polity" with which the article terminates—in reading it we are almost carried out of ourselves into a conception of "a new heavens and new earth, wherein dwelleth righteousness," and when we turn from such a picture of what "ought to be," to what *is*—excitement is succeeded by its usual reaction—and we find "the cold reality too real."

and vigilant watchmen to their Church, have a difficult post to maintain, and I should not wonder if they felt their responsibility to be very painful and onerous; the Tractarians ridicule their inconsistency for not going all lengths with them; just as Mr. Sibthorp and others who have openly passed into the ranks of Popery, in their turn ridicule the Tractarians for stopping short in their "retrogradation from the principles of the Reformation, and the anathematised name of Protestantism." The "Church principle men" are deeply bound to "themselves, to their Church, and their God," to mark *if they can* by characters which cannot be misinterpreted, the distinction between those "fundamental principles" which "the Tracts advocate," and they approved, and those "subordinate opinions from which they dissent," the Tractarians challenge them to this, by maintaining that all their opinions hang in a chain of inevitable consequence, nor should the assertion of wise and sagacious men be forgotten, that in comparison to the principles of this party, *tractarianism is innocuous*, that *its* disingenuous character is apparent to all, while these men are more covertly spreading snares, for the good and pious members of the Church of England. I do not mean here to discuss their opinions, but giving them all credit for meaning what they say and *no more*, it does not appear to me that they have good reason to complain of the doubt and distrust evinced towards them, until they have unequivocally purged

themselves from the suspicions, arising out of their former confessed associations.\*

There remains for consideration the great *advanced* body of the High Church school, THE TRACTARIANS PROPER, but they suggest too much matter, to be introduced at the end of a long letter like this. I therefore reserve this subject, together with some observations on the public ministrations of the *Great Leader* Mr. Newman for another occasion, meanwhile you will say, what! not a word of the “other divisions?” not a word of the “Socinian tendencies” or of the Evangelical party? Yes! a few, and but a few. As to that “earnest of Socinianism” asserted by Tractarians to be found in their opponents, it may easily be supposed that it would not be likely to obtrude itself on the notice of a passing observer—and that, considering its distinguishing character to be rather the *negation* or *omission* of what is true, than an *assertion* of what is false,—it might happen to present itself, and yet

\* Horne Tooke said that his friends (the Jacobins,) might, if they pleased, go as far as Slough; he should go no further than Hounslow, but that was no reason why he should not keep them company so far as their roads were the same. The answer is easy. Suppose you know, or suspect that a man is about to commit a robbery at Slough, though you do not mean to be his accomplice, have you a moral right to walk arm in arm with him to Hounslow, and by thus giving him your countenance, prevent his being taken up. The history of all the world tells us, that immoral means, will ever intercept good ends.

*Coleridge Table-Talk* vi. p. 121.

be overlooked, or *something else* might be mistaken for it. What a blunder I should make for instance, if I asserted that I had heard a Socinian Sermon, which studiously omitted all reference to "the Eternal Power and God-Head" of the Redeemer, and that it turned out to be delivered by a Preacher of the Tract School, preaching a sermon carefully composed on the principle of "reserve in communicating Religious Knowledge." Such a mistake would ruin my character as an observer for ever—and therefore I shall only say of Socinianism, that it did not present itself to my notice at Oxford.

With respect to the "Evangelicals," to use a name thrust upon faithful men, whether they will or not. I am glad to know that there are those at Oxford who would not shun this name, (the modern "offence of the cross,") any more than they would assume it; but, as a party, they are powerless in the University—and though, doubtless, the Lord has his "hidden ones" there, who do not bow the knee to the Baal of Oxford, to a larger number than is apparent, still they can make little demonstration of effective resistance. Will it ever be otherwise?—God knoweth.—I am not of the incredulous spirit of him of old who said, "If the Lord should make windows in Heaven, might such a thing be," but, I own, I have been led to look on the probability of the formation of an Evangelical party in the University as very faint and remote. And yet, there is no doubt, that some elements of such a party are to be found there,—nor does there



seem any reason why, *when Tractarians "conspire" Evangelicals should not combine*. And, if circumstances should beget opportunity, and God bestow that spirit of a sound mind\* which "giveth no offence, that the ministry be not blamed," such a party may yet stand forward, and give an effective check to the "false doctrine" which is involved in the very essence of the Tractarian movement.

\* In reference to this subject, an observation has been just suggested to me, by the following slap-dash impertinence from Mr. Froude's Remains,—"*I really do feel sceptical whether LATIMER was not something in the BULTEEL line,*" this reminds me that some years since a Clergyman, and Fellow of Oxford, named BULTEEL, had created quite "a sensation" by making one of its pulpits ring with faithful and bold statements of Evangelical truth. One "Published University Sermon" of his, at St. Mary's, was so very bold and uncompromising in its tone, as to remind us of the way in which John Knox is said to have once "*laid about him*" when preaching before the magnates of the assembled Court of Scotland. On inquiring after this Gentleman here, I found that he had left the "mean between two extremes"—that he had forsaken the post so providentially committed to him in Oxford, and hidden the light of his testimony in the obscurity of some little *Dissenting* lantern, to the grief and disappointment of some, and the joy and exultation of Messrs. Froude and Co. *Such* an end, of *such* a beginning, must do more damage to the cause of Evangelical truth in Oxford than Mr. Bulteel will easily repair, though he should preach from the pulpit of his present "Chapel" with "the tongue of men and angels." Alas, why—*why* is it, that when "grace is given to the acknowledging of the truth," there does not appear with it accompanying wisdom to use the dispensation of the Gospel committed to us, as may most glorify God in our generation? "by-gones must be by-gones," but we cannot help asking, in bitterness of soul, what might not Mr. Bulteel have been now honoured to do, had he continued on his post, and not flung his opportunities away?

As for those Gallio-like men who care for "none of those things," who fill their Fellowships or other offices, and will continue to fill them, floating in calm indifference on whatever tide of opinion may prevail—they cannot well be discussed, nor are they worth it. No movement in any direction can interest *them*, until it comes sufficiently near to threaten their own special comforts or privileges; these are men who would sleep quietly while the stately and time-honoured buildings of their beautiful city were blazing, provided it did not endanger their "own set of rooms." And, for all they care, the National Church of the land may be deprived or destroyed to any extent in the next generation, provided it will only last their time, and hold together as long as they have a "vested interest" in its continuance. How few, or how many, these men may be, it would be impossible for me to conjecture, nor does it matter much; it will be here as elsewhere, master minds will give to the University its effective character, and there have been, and will ever be, learned as well as unlearned *οἱ πολλοί*.

Yours,

IGNOTUS.

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#### POST SCRIPTUM.

In reading the foregoing letter for the press, it appears to me that I have scarcely dwelt sufficiently upon the important part which the "*Church Principle Party*," may be called to act, and the solemn

responsibility which may hereafter rest on them, in reference to the weal or woe of England and its Church; *it is to this party*, that the minds of men of high station and influence are likely to turn in any forthcoming struggle, and on the spirit and demeanour *of this party* will mainly depend, whether in a common danger a large portion of the religious mind of England shall be drawn to, or repelled from the standard of the National Church.

No one, even slightly acquainted with the history of these "unhappy divisions," which for 300 years have impaired the force of our National testimony against the Papacy, can have failed to remark that there have been at intervals, turning points of crisis in all Church questions, when more moderation on one side, and less stiff-neckedness on the other, might have arranged our intestine disputes, and enabled us to turn our united strength against a common enemy. I hope I shall not be considered an advocate for that licentious liberty which will bear no yoke of order or rule, when I avow my conviction that resistance has often been begotten by high-handedness; and that I fear the rule asserted by our Church as having regulated the compilation of our Liturgies, namely, "a mean between too much stiffness in refusing, and too much easiness in admitting," has not always regulated her administration; there have been periods in our Church's history when her rulers, like Rehoboam,\* abused more than one golden opportunity, when "to be kind to the

\* 2 Chronicles, x. 7.

people" and "please them," and "speak good words to them," would "have made them her servants for ever."

Who, for example, can read the narrative of the "Hampton-Court Conference," between the Bishops and Puritans, before James the First, without sighing at the haughty tenacity with which some small points of "forbearance," towards "honest ministers in Suffolk," and "godly effectual preachers in Lancashire,"\* were rejected. "I will make them conform, or harrie them out of the land," was the vain glorious boast of that "wisest fool in Christendom" who presided; we know how fearfully this threat was reversed in a generation after, when the "time of fruit" of the seed sown at that conference may be said to have arrived. We are now left to speculate how far, the "soft answer which turneth away wrath," could have saved the Crown and Church of England from sore judgments, and the Nation itself from heavy sins; it is not *certain* that a milder course would have turned away these visitations, but it is undeniable that the more unbending course pursued, failed to attain its purpose as signally, as did the "whips and scorpions" of Rehoboam; these are things "happened for our ensamples, and writ-

\* As an argument for "forbearance" towards the Lancashire Ministers, it was pleaded, "many won by their preaching of the Gospel with revolt to Popery." Bishop Bancroft (who as Fuller tells us spake "politically" when not "passionately,") opposed himself to indulging their scruples "lest no fruit grow of the conference," it is a curious subject for speculation, how far the fact of *Lancashire* being now the *great Papal stronghold in England*, may be considered a "fruit of that conference."

ten for our learning," and though there be now no question of "harrieing non-conformists out of the land," there may be other modes of "laying the yoke upon them," more adapted to the spirit of the times ; which may produce results not exactly similar, yet equally disastrous, and involving a dominant Church party in equally fearful responsibility.

As the tenor of these letters can leave little doubt to which Party *within* our Church the writer gives his adhesion. I will take occasion to offer a few reflections upon what I conceive to be "*the principle* of the difference between the High and Low Church parties ;" first observing, that as regards *approval* of the constitution of our Church, *desire* to observe her discipline and order, and *conviction* that outside her pale, there is no communion on earth, whose polity is so conformable in theory, to the plan of God's moral government ; so far as these points are concerned I yield to no Churchman, in attachment to the Church of England.

The opinions which essentially distinguish high and low Churchmen from each other, appear to have arisen almost inevitably from the moment that the Church of England took an attitude of *protest* against the corrupted Religion of the Bishop of Rome—this Great event induced a necessity for returning to "first principles," and of considering a question which the circumstances of Christendom had long laid in abeyance ; namely, *what are the component parts* ESSENTIAL to make up the complex *idea* of a Christian Church ? According to the answer men give to this question, it appears to me

that they will, “*ipso verbo*,” write themselves down High or Low Churchmen. When they make a certain order of Church Government (namely the Episcopal) of the ESSENCE of Christianity, and *vital* to the administration of its sacraments, then are they *high* Churchmen ; the question is not whether this form of Church government be the best—the most ancient—the primitive—for on these points the low Churchmen may “*ex amino*” agree with them. High Church assumption will be satisfied, with no such admission as this,\* when carried to *excess*, the following language, no less profane than arrogant, is its true expression,—“I should like to know why you flinch from saying, that the power of making the Body and Blood of Christ is vested in (us) the successors of the apostles.” This point is more deliberately and formally expressed in Mr. Keble’s “matured account” of the principles on which the Tractarians originally “banded themselves.” From the eminence which they thus assume to themselves, High Churchmen look down, not only upon other Communion which either from choice or necessity are deficient in Episcopal rule ; but also upon their fellow Churchmen, who cannot adopt their views.

I once heard the High Church principle declared in a short sorites, thus—“no Bishop, no Church ; no Church, no Sacraments ; no Sacraments, no salvation,” this pithy expression of sentiment High

\* This spirit of High Churchmanship, reminds me of the anecdote of a morose fellow who on entering a tavern said “bring me a glass of water,” and on the waiter’s civilly replying “I will sir,” retorted “will sirrah,” you must.”

Churchmen are not fond of repeating in so many, or rather so few words, for a naked conclusion which thus "deals damnation round the land," is so repugnant to the mind and spirit of christianity ; and goes so far beyond the warrant of God's word, that it is commonly softened in their statements, by an expedient similar to that with which the Papacy tries to veil the deformity of its tenet of exclusive Salvation ; and as the Romanist endeavours to escape the dilemma of condemning those who may "confess Christ," but do not "receive the Papal mark on their foreheads," by muttering something about "invincible ignorance," so do we find High Churchmen occasionally easing their minds about "Lutherans, Presbyterians," and "such small deer" by consigning them to "the *un*-covenanted mercies of God."

The position so nobly defended by the "judicious Hooker," was *not* the "High Church Principle ;" he "withstood to the face" the Genevan Church constitution, when it's upholders insisted that it was "that platform of discipline" alone laid down by God in Scripture, in contravention to which position this wise Champion of Episcopacy desires it to be "noted," that "*as the necessity of speech among mankind may be affirmed without importing that all men must necessarily speak the same language.*" So, "*the necessity of Church polity or regimen in all Churches, may be held without asserting any one form to be necessary for them all,*" and he elsewhere clearly distinguishes between "*matters of Faith,*" and "*in general matters*

*necessary to salvation," as "of a different nature from ceremonies, order, and the kind of Church Government," of which the one is necessary to be contained in the word of God, or else manifestly collected out of the same ;" the other free, if nothing against them may thence be alleged."*

Whether, holding these views, Richard Hooker was an efficient or successful maintainer of the constitution of the Church of England, I am not now called to argue, and indeed the confession of friends and foes alike has long settled *that* question, but I conceive that "without controversy" the avowal of such opinions ranks the holder of them, with "Low Churchmen."

It is in the view of the matter here taken, that the constant tendency of the High Church Party, (as expressed in the passage of Dr. Jelf's Sermon before given,) to speak tenderly and soothingly of the Church of Rome, becomes intelligible. Even at the moment when they are laying bare those corruptions and additions, to her creed, by which she neutralises the truth she continues to confess, and "makes of none effect" that Cross which she professes so much to venerate ; these men are still mollified towards her by the value they attach to that "Church Polity," which she has in common with us, while the maintenance of the essential verities of the Catholic Faith, by other Protestant Communities is valueless in their eyes, because "they follow not with us ;" to those who would "discern the signs of the times," it is ominous of



evil to see men's desires and acts tending rather to unite with an "erring Church" "*which gives no one sign of repenting of the evil of her ways*" than to win or invite to us, those whose fault is one of "*defect* and not of *excess*," of unfortunate circumstances rather than of wilful pravity. I am happy in being able to adduce the respected name of the Rev. George S. Faber, as a veteran son of the Church of England whose allegiance to her has never been questioned, and who in his "Provincial letters," avows himself "undeterred by the fear of being set down as a stark rationalist," from taking the same view which I have endeavoured to explain of the case of "*Churches which preferred\* Presbyterian orders without Idolatry, to Episcopal orders with Idolatry*." May England long continue to number among her "mercies from God" the Providential ordering which in her "deliverance from the Papal yoke," (if Mr. Oakley will pardon the "*undutiful*" expression) preserved her from the necessity of any such choice.

\* After what has been stated above it would be unfair to Doctor Jelf, not to notice the fact within my knowledge that he has so far descended from, the extreme High Church Principle, as to speak kindly of "foreign Protestant Communities," he quotes approvingly, an expression of Bishop Bull's "*Fratres nostri Lutherani*," charitably and truly calls them "imperfect Churches," and suggests that approximation to our Church is possible. When the discussion of these questions is approached in such a spirit; if agreement be not possible, at least the asperities of difference will be avoided; in the same kind spirit is his quotation of a sentiment of Archbishop Bramhall's, that "*every one involved in a schism is not a FORMAL schismatic*."

## LETTER III.

## THE TRACTARIANS AND MR. NEWMAN.

DEAR FRIEND,

Coming now, to what may properly be called the subject of these letters, I find myself almost reduced to the confession of the needy knife-grinder in the Anti-jacobin, "Story, God bless you, I've none at all to tell, Sir," The general reserve and distance of Oxford men unacquainted with each other, has been parodied in the anecdote of a Gentleman drowning in the Isis, who would not permit another to pull him out of the water, because, "they had never been introduced!" and this general shyness has been so much increased by *late events*, that I can easily believe the fact to be as thus stated to me,—“You will *hear* more of Tractarianism anywhere you go, than at Oxford, whence it all originates.” I do not think it would be right or becoming, even if I had opportunity, to offer any view of matters, caught up from whispers, and guesses, and surmises, and dove-tailing of the conjectures of one man on the supposed principles of another; this sort of *patchwork* information bespeaks a sense of danger, without any

self-possession or ability to meet it, and must only serve to give the Tractarians such confidence as a practised fencer obtains, when, after a few wild and random passes, he perceives that he has to do with an antagonist who is, to use the common phrase, "all abroad."

I have already said, that THE TRACTARIANS PROPER are comparatively few, but energetic and fearless; and looking to the "rise and progress" of their movement, as detailed by Mr. Perceval, it is wonderful to see what a few men, by combined and well-directed efforts, may accomplish. If the University were polled, I am inclined to think that the number prepared to avow themselves *thorough* disciples of the Tracts would not be very numerous—and yet, that the University, and thence the Parochial Clergy of England, are becoming largely leavened with their principles, is too apparent to be doubted.

All those rash and silly acts of which, at a distance, we hear and read as characteristic of the present state of Oxford, such as the ostentatious exhibition of a crucifix—the practice of genuflections—of private confession—the purchase of Breviaries\*—and such

\* "Roman Breviaries."—the "importation of these, by Mr. Parker of Oxford, for profit" is a fact curiously illustrative of the progress which "the movement" naturally makes, as soon as "feelings of awe, mystery, and devotedness" are set in motion towards Rome. Mr. Newman, (not "wantonly" as he says, but advisedly) rouses curiosity by "Selections from the Roman Breviary," in which he "*does all he can*" to "discriminate and separate the Roman corruptions from the primitive Church"—condemns the "invocation of the Virgin and of Saints" as a "chief

like, are traceable to the younger disciples of Tractarianism, who, with the ardour of Neophytes, spurn at any restraint,—who catch at a hint, and carry it further than it was ever meant to be carried, and in spite of all exertions of their leader, will “straggle from their ranks,” through curiosity or impatience—what wonder if they meet the common fate of stragglers, and fall into the hands of the *advanced guard* of the enemy—these “unstable and silly ones” remind me so much of the Poet’s description of the followers of “Him of the Silver veil,” that I borrow and accommodate his words to describe them—

“On either side with ready hearts, and hand,  
His chosen guards of bold Believers stand,  
Young fire-eyed disputants—they deem he sins,  
Who halts a moment when the march begins;  
And such their zeal, that as “towards Rome they stray,”  
Ardour like their’s, ill brooks their Chief’s delay.”

This “Chief,” the “facile Princeps,” to whose creed and standard the Tractarians flock, is the Rev. J. H. Newman, Fellow of Oriel College, and Vicar

practical grievance of the Roman system” and a “violation of our allegiance to our only Saviour.” This may have been all well intended, but the appetite which he excited could not long content itself with the scanty allowance thus afforded—and *forthwith* followed “*the* (to the British Critic) *gratifying fact*” that Mr. Parker “*finds it worth while*” to import *Parisian and Roman Breviaries, every year, in numbers which nothing but purposes of private devotion could account for*,”—the demand is, probably, very *steady*; for, on looking over the well-stored shelves of Mr. Parker’s shop, I could see but one copy of the *Breviary* left.

of the Collegiate Church of St. Mary, in Oxford. Doctor Pusey's name seems to have been connected with the movement rather by some droll play of words, such as that which first nicknamed the Wesleyan Methodists "Swaddlers," than from his having held or assumed the post of Leader, at all events if he was ever so considered, the unsuspecting simplicity and want of caution, evinced in his proceedings during his visit to Ireland fully decided his unfitness for the post. Men of all parties unite in acknowledging his amiable qualities, and in expressing respect for his personal character; but they also shake their heads and sigh, when any allusion is made to the manner in which he permitted himself to "make sport for the Philistines," in his consorting with the Romanists of Dublin. Dr. Pusey's writings and actions, as far as regards Rome and Romanism, are specially marked with the common error of his party—that of attempting to "cut blocks with a razor"—men of thoughtful, sensitive, delicate, minds, who would themselves feel a rebuke like a wound, are utterly unfit to deal with the coarse, brawling, thick-skinned, agents of the Papal system. Dr. Pusey may know his own meaning, but appears not to know the "incurable gentleness of his own manner." I would select the section of his letter to Dr. Jelf on Tract 90, on "Tendency of individuals to Romanism," as an example of what I mean, I think it probable that Dr. Pusey considered that he was dealing deadly blows to the system, when he wrote it, and no doubt it does contain much clear and

calm testimony against Rome and Romanism, but—the language is too subdued ; the censure in one part too much qualified by the concession in another, so that such blows fall like thistle down upon the sturdy heads for which they are intended. The Romanists will endure the worst wrath of a *gentle* assailant like Dr. Pusey, so long as they can make use of other proceedings of his and his associates in their operations upon the mind of England ; their case may be compared to that of some impudent fellow who should force his way into your parlour, take his seat at your table, and devour your dinner ; if, while he is satisfying his hunger at your expense, you confine yourself to remarks that his conduct is “incorrect,” “out of rule” “ungentlemanly” he can bear it all, the only rebuke such personages feel is a call to the servants to turn the intruder out of the house.

I suppose every one fashions to himself, some ideal portrait of a person of whom he has heard, and is likely to see, and in nine cases of ten, there is no resemblance whatever, to the original. I had been thus drawing “fancy’s sketch” of Mr. Newman, and for once was tolerably correct, the moment I saw him, though mixed up with other “Magnates” of the University, I instantly said to myself “that is Newman”—and it was—a spare ascetic looking person, with deep thought looking out from eyes protected by spectacles, and firmness written on the line of the thin closed lips, and the abstraction of manner, attendant on constant converse with

the ages that are past, were just what I anticipated, and what I saw. There were many fine intellectual countenances in the rows of Doctors, and other Chief men ranged at the University service in St. Mary's, but I think any observer must at once have singled out Mr. Newman from among them and said, "that is a remarkable man."

The poet speaks of "a voice low and sweetly toned, an admirable thing in woman." Mr. Newman possesses it in more perfection, than is perhaps pleasant in a man. I attended all the services of one Sabbath at St. Mary's, and though there was occasionally a kind of *recitative* in Mr. Newman's "praying" not very agreeable, yet, in some passages of his reading and preaching, he used his voice with a thrilling effect which I never heard surpassed. One of the lessons for the "service of the day," Isaiah chap. lxiv. was peculiarly suited throughout to call all the tones of his "very pleasant voice" into full play ; these two last verses especially,

"Our holy and our beautiful House where our Fathers praised thee, is burned up with fire, and all our pleasant things are laid waste."

"Wilt thou refrain thyself for these things, Oh Lord ? wilt thou hold thy peace, and afflict us very sore ?"

were delivered by Mr. Newman with a plaintive effect I shall never forget, nor was it an effect derived from any, the slightest attempt, at what is called "finished reading," but evidently from the reader being himself deeply engrossed in the touching

passage he was delivering. Knowing what I do of Mr. Newman's opinions, I think it probable that he and at least one of his hearers applied the lament of the Prophet to a very different kind of desolation, but whatever might be the application, the reading of the passage was pathetic and beautiful beyond expression.

There was considerable peculiarity in Mr. Newman's mode of performing divine worship, which I think I should have noted even though report had not been busy on the subject. He makes unusually *long pauses* between the different divisions of the service, as if engaged in mental prayer, and suggesting recollections of the "mementos" appointed by the Romish ritual. Also when Mr. Newman kneels, he makes what I should call a "genuine *genu-flexion*," falling on his knees and rising again with a practised rapidity which to me looked rather scenic, possibly I may be remarking on peculiarities belonging to *the man*, and having no precise intention or object.

There was a Communion, and I hope there was no irreverent curiosity in the close attention with which I observed all the ministrations. Everything was conducted with the strictest rubrical propriety. I saw for the first time in the beautiful Chancel of St. Mary's this rubric of the first communion service of King Edward the Sixth put in practice, "*then so many as shall be partakers of the Holy Communion shall tarry in the Quire, or in some convenient place nigh the Quire, the men on the one side, and*



*the women on the other.*" There was no "Credence" or "Table of Prothesis," (as the Ecclesiologist calls it,) but Mr. Newman, with much reverence, took the Elements from one of the ancient Sedilia in the wall of the church, and placed them upon the Communion table—there were four officiating Clergymen, who administered to the communicants, as they knelt in the seats of the Chancel and not at the Rail as usual; and the whole of the service was performed with a quiet decorum and reverence much to be approved. In only one particular did Mr. Newman appear to me to infringe, or go beyond that exact Rubrical obedience otherwise observed, and that was, during a mental prayer in which he engaged after the consecration of the Sacred Elements, his attitude then was exactly what the Explanatory Declaration after our Communion Service seemed to anticipate, might be "misconstrued or depraved by ignorance, if not by malice"—it amounted to "adoration!" as far as an act could express it—it was not reverent kneeling *at* the Lord's Table, but a *prostration* of himself *under* it—suggesting thoughts of that "Idolatry to be abhorred of all good Christians"—from which our Church, in the same "Declaration," purges herself. I intend no hyper-criticism by this remark, but considering, that, in the formal statements of Mr. Newman's School, (Tract 10, and elsewhere) on the subject of the Sacraments,—there is so much ambiguity of expression, as gives room for misconstruction of action; I think Mr. Newman would judge better if he did not put a

stumbling block in the way of those who worship with him, by such postures.

There are one or two characteristics which always mark a man for a Leader, and these Mr. Newman would appear to possess largely, one is, *a quiet indifference to consequences*, if they do not interfere with a primary object ; another is,—*a power of adaptation to circumstances as they arise*. When Napoleon determined to gain a particular position he was indifferent whether it cost him five hundred or ten thousand lives ; and it would seem that Mr. Newman is calmly intent on carrying out his views, even through the wreck of the whole present Ecclesiastical System of England. One of his associates, (Rev. W. G. Ward,) avows “ that he is exercising an incomparably great influence in retaining within our own communion persons tempted to quit it.” But again, both he and Dr. Pusey are much and loudly blamed for not checking and restraining the extravagancies of young disciples, it being generally considered that they *could do it with a word*. Mr. Newman seems determined “ to let things take their course”—he is scattering principles in profusion, he leaves others to apply them—and calmly goes on to fulfil his destiny, seemingly without giving much thought to that responsible position in which circumstances have placed him, of raising with every stroke of his pen some question of momentous import to the destinies of Christian England.\*

\* Mr. Newman must always have been a remarkable man, but the position he now occupies gives to his slightest act an import-

Mr. Newman and his friends endeavour to evade this responsibility lying thus on them, by asserting a "movement of the religious mind of our Church"

ance of no ordinary kind; it is therefore with no small surprise that, just at this moment, when "ESTATICAS, and ADOLORATAS in Europe (and *Youghal!*)" and "CELESTIAL APPEARANCES" in China, denote that Thaumaturgy is the present "order of the day" at Rome, we find him bringing before the English Public "FLEURY'S HISTORY OF THE CHURCH IN THE FOURTH CENTURY"—introduced by "*an elaborate Essay on, and IN FAVOUR OF, the Miracles! of the period,*" which Essay is recommended by an approving reviewer, as "one of the most masterly pieces of reasoning which has appeared since the days of Bishop Butler." This coincidence is, *to say the least*, remarkable;—"all things are lawful for me, but all things are not expedient," says St. Paul. Unless there be some influence higher than his own judgment, overruling and determining the direction of Mr. Newman's mind, surely it might have occurred to him that however it might be "lawful" for him to translate and comment on Fleury as, and when, he pleased, he might have found a "more expedient" time for *this* publication than when Rome is putting out afresh her "signs of deceivableness" to cause the "World to wonder after her." Again,—I dare say Mr. Newman "smiles superior" at the vulgar notion that he is "a Jesuit in disguise"—but he should consider that such acts as these, are what betray people at a distance into such foolish fancies, being the very acts which a Jesuit in his position, would be likely to do. I am much struck by a remark which an acute friend of Mr. Newman's lately made to me, which was—"that the best—the only service he could do the Church, JUST NOW, would be to remain perfectly quiet—for that his activity, IN ANY DIRECTION, would be sure to do harm." I believe this opinion to be sound and just. Yet a question remains—would quiescence be *possible* for such a mind as Mr. Newman appears to possess?—it is to be feared not; and that it possesses a quality, like that of the gastric juice, which if not furnished with food to act upon, turns its solvent powers against the stomach itself; and therefore that Mr. Newman, in ceasing to write, would act against the wholesome old rule—"Cor ne edito."

towards an “*undefinable something*” which “*Rome has, and we have not,*” and they wish to disclaim alike “*the praise or blame*” of being the individuals who have set the Age a-going after “*that something,*”—this appears to me an extremely painful, (I had almost said, paltry,) disclaimer ; it sounds like the mean excuse of the mischief-maker, who having given a death blow to the peace of a family, by insinuating some tale of slander, or disgrace, should justify himself by saying, “*If I had not done so somebody else would.*” We can no more blot a line of the tracts, or lift the curtain which covers their ultimate results, than we can “pluck from the memory a rooted sorrow,” but my conviction is deep, that they have suggested to thousands, and tens of thousands, notions which they would never have entertained otherwise, that they have first unfastened many minds from their moorings, and then given them for their guidance, principles which they do not know how to apply or manage.—*But for the tracts*, it would be long, before English Churchmen arrived at the discovery that their Church was “working in chains,” and “speaking in stammering,” or that “*Catholic liberty*” was to be sought in the direction of Italy, or that there was anything “deep, holy, or tender” to be *coveted* “in the Church of Rome ;”—*But for the tracts*, we should never have seen from “A Fellow of Oxford,” such language applied to the Venerable men who bore “the bloody burthen and fiery heat” of our deliverance day ; as must pain every member of England’s Church to

read or listen to. And to sum up all in one instance it is rather "*too bad*" to hear the Author of TRACT NINETY, the "be all and end all" of these publications, trying to relieve himself of his responsibility for its appearance, by coolly saying "*it was certainly very inexpedient for one class of persons, but it was meant for another!*" "*I thought it would be useful to them without hurting any one else!!!*" (Newman's letter to Jelf, pp. 25-27.) "IS THIS A MAN TO GUIDE SAFELY THE MIND OF AN EMPIRE?"

"When" (observes a Tractarian article often before referred to,) "you want anything extravagant, unwarranted, and presumptuous, to be done, commend us to a *modest man*" "who knows no mean between bashfulness and impudence." The *supposed* writer of this sentence, may take the tale\* which follows it, "very near home," to himself, for it is gene-

\* The tale here referred to is found in a number of the British Critic, containing an article of unmeasured censure and ridicule upon one of the University Authorities, who, we are led to suppose, was one of the "far niente" class; roused at length, by Tractarian agitation, to direct a lecture against it from one of the Divinity Chairs of Oxford—in the course of this lecture, the Professor was led to say, that "his understanding as well as his feelings were outraged by insinuations against the *so-called* Reformers." Upon *this text*, the article proceeds to comment—stating, among other things, that the Worthy Professor "had blown a blast too loud." And then "*apropos*," comes a story, much of the *point* of which must be lost to *us*, who are not sufficiently "behind the University Scenes" to understand the personal allusions—but it is to the following effect:—"that some years since, after a lecture on musical sounds, in the course of which sundry string and wind instruments were produced, the "Grandeest of the University" approached the Lecturer's table to examine the

rally believed that few men would have ventured on the experiment of "holding up his mouth at a bold angle of elevation," and "emitting" interpretations so utterly at variance with the every day "sense and understanding of the world," as Tract 90 puts forth "*but the most bashful, shrinking, unobtrusive man in the University* MR. NEWMAN,"—and every *after* act connected with that Tract,—his avowal of authorship to the "Vice-Chancellor,"—his "Explanation to Dr. Jelf"—and his letter "on occasion thereof" to his Diocesan, the Bishop of Oxford,—are all conceived in the same spirit of entire self-possession under what

aforesaid instruments—and among them some "*certain Junior Proctor*," a man of remarkable backwardness and modesty of manners—"confiding in the passport of his velvet sleeves," commenced an inspection of trumpets and dulcimers." Bye and bye a blast is heard—dissonant, harsh, loud, utterly unlike the everyday sounds—grating and grinding "through bench and wall, body and soul." "All eyes were turned to the spot whence it came, and were in time to see the most bashful man in the University holding to his mouth, at a bold angle of elevation, a very long metal pipe, whose uncouth appearance certainly might have dictated greater caution, before one committed to it the whole strength of his lungs."—So far the story, I don't know how truly it may illustrate the character and proceedings of the "Margaret Professor"—but if it be more applicable to him, than to the contrast between the shy shrinking demeanour—the low-toned voice, and plainness of diction which Mr. Newman exhibits—and *the bold blast* in which he endeavoured to blow away the sense and intention of the Articles of the Church of England, the parallel must be *very happy indeed*—the whole article has been pronounced "more worthy of Maynooth than Oxford." I should call it more in the style of one of those "Corn Exchange" harangues in which Mr. O'Connell discharges the vials of his "ridicule" upon any one bold enough to cross his path—a sneer is a convenient missile, where an argument is lacking.

may be called girlish simplicity of expression ; there is a mysterious quaintness in his avowals which would almost seem affected. “ *I have not given my name hitherto (as author of Tract 90) under the belief that it was desired I should not.*” “ *Everything I attempt might be done in a better spirit and in a better way.*” “ *I am far from saying there is any one evil temper or motive, which may not have it's share in anything that I wrote myself.*” “ *I readily and cheerfully obey your Lordship, (Bishop of Oxford) in discontinuing the Tracts, and at the same time express my great sorrow that any writing of mine should be judged objectionable by your Lordship, and of a disturbing tendency.*” Does not this sound more like the breathings of some pious anchorite pouring out his heart in self-abasement before God, than the apology of A Promulgator of “ *new and startling views calculated (in the opinion, of the authorised Theological teachers of the University,) to shake the confidence of the less learned members of the Church of England in the scriptural character of her formularies and teaching,*” \* but the contrast is more striking

\*“ This Tract (90) puts forth new and startling views of the extent to which the liberty of interpreting the Thirty-nine Articles may be carried. For, if we are right in our apprehension of the author's meaning, we are at a loss to see what security would remain were his principles generally recognised, that the most erroneous doctrines and practises of the Church of Rome might not be inculcated into the lecture rooms of the University, and from the pulpits of our churches.”—

*Letter of the Four Tutors of Oxford, March 8, 1841.*

when we find this self-abased man in the same breath declaring, "*I cannot repent of what I have published,*" and "*whatever has been said or done,*" in consequence of my publishing, "*though it may grieve me, I trust it will not vex me, or make me less contented and peaceful in myself;*" and there-upon suiting the act to the word, he allows *two, three* or *four* editions of the tract to be published. If this be not something like the "most bashful man in the University," blowing the "Berecynthian horn," I must leave you to judge\*.

This calm self-sustained complacency appears to be accompanied by a readiness of adaptation to circumstances which in the opinion of many, renders Mr. Newman's proceedings peculiarly dangerous; "he placed himself at his Bishop's disposal" in regard to the tracts; and they were discontinued in consequence. Many, both friends and foes, thought that the "movement" was thereby stopped—not at all—it has merely shifted from a railway-carriage to other vehicles, and the banded Tractarians, though dispersed, are as busy as ever. Again—the Church of the fourth century was at first set up as the true standard, to which conformity was to be sought; but whether the position taken by the author of "Ancient Christianity" compelled Mr. Newman to

\* "*Sæva tene cum Berecynthio  
Cornu tympana, quæ subsequitur cæcus amor sui.*"—  
*Hor. Od. Lib. 1. 18.*



shift his ground ; or whether (as I think most probable,) Tractarianism, as it progressed, found this ground too *narrow* for all the quasi-Catholic principles it seeks to establish ; it seems that Mr. Newman is now promulgating the notion of a *developing* or expanding quality in Christianity, which, if received, gives “ ample room and verge enough ” to take in, as “ Catholic,” every “ innovation and addition ” which may be made to the end of time. This thought appears borrowed from the same storehouse where the “ unwritten tradition ” of the Papacy is laid up—and if admitted, renders nugatory all historical evidence against novelties or corruptions, for it would justify them by the plea, that they were not, nor *could* be ancient, because the time for their *development* was not yet come. On this principle the Rationalists of Germany might have claimed admission for their successive theories ; nay further,—I do not see, on this principle, how we could “ *prima facie* ” refuse to hear the claims of “ Joseph Smith, jun.” of Navoo, to engraft the gold plates of Mormonism on the Christian Revelation, as having been “ hidden through the ages,” until revealed to the prophet (trusty Joe himself,) in the “ fulness of time ! ”

Here I take leave of Mr. Newman and his Party, repeating the assertion, “ the end is not yet.” That he will stamp a character on his generation is unquestioned—“ it may be for good ” in various ways ; his proceedings may force on a premature exposure of

the designs of Rome in these realms.\* The deep thought and devotedness evinced in every thing he does, may beget corresponding depth and earnestness in those who dread and oppose his views. God forbid we should distrust Him of whose "noble works we have heard in our fathers' days, and in the old time

\* It will not be inappropriate to remark here, that at more than one critical period since the Reformation, (as far as second causes are concerned) our Israel has owed its deliverance from the overwhelming Host of Rome, as much to the boasting rashness of the Romanists themselves, as to the sagacity or prudence of Protestant Councils. All historians unite in ascribing much of the unhappy course of James II. to the headlong bigotry of Father Petré, his Confessor; and unless the mind of England be "given over to a strong delusion," it will not be insensible to the premature rejoicings which now and again are heard from the Romish party, for the approaching re-conversion of England, of which I select for specimen, Mr. O'Connell's vulgar boast, lately uttered in the (Roman) "Catholic Institute of Britain"—that he hoped "*to live to see Mass celebrated in Westminster Abbey.*" On the slightest symptoms of success, their ordinary caution and tact seem to forsake the Romanists, and heretofore their boasts and anticipations have been loudest, when their cause has been on the eve of some signal and unforeseen overthrow. May it prove so in the present case.

A curious illustration just occurs to me: It is well known, that when James the Second was in the heyday of his hope of reducing England to the Papal yoke, DRYDEN, his Poet Laureate, was, among others, "*closetted*" and "*converted*" by his Royal Master. This happened about the year 1685-6—and, with the rapidity of inspiration, the poet's pen produced the well-known fable of "The Hind and Panther," for the purpose of writing-up the "Dispensing Power" usurped by James, the "Royal Lion" of the allegory. In this Poem, "The Milk-White Hind" symbolizes the Church of Rome, and "The Panther" the "Church of England"—and I refer to it now, because the full-blown hopes of the Romanists, at that period, are expressed in the four

before them." But "we must stand still to see His salvation," and how he may please to accomplish it; for unquestionably Mr. Newman appears to be leading a large section of our Israel into "Pihahiroth," (the jaws of the mountains,) with the sea of confusion before, and the Papal Enemy "following hard after" to devour and destroy. Let us trust that the deliverance will be as signal as the extremity appears serious.

I am, yours faithfully,

IGNOTUS.

concluding lines of the Poem,—to which I venture to append a short historical summary of the series of events which, to their confusion and disappointment, ended in the Revolution of 1688 :—

"The Hind withdrew, and wishing to her guest  
The peace of Heaven; betook herself to rest.  
Ten thousand angels on her slumbers wait,  
*With glorious visions of her future state.*"

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Vain—"glorious visions!" all too soon dispelled,  
For JAMES his headlong course so madly held,  
And Toleration's masque so loosely wore,  
Men heard behind the Romish "Lion's" roar:  
Proud in prerogative, he deemed all laws,  
As barriers to his sovereign will, but straws;  
Goaded by Closet-Councillors, his hand  
Sought conflict with the Conscience of the land,  
'Till loyalty to *Him*, to GOD were sin,  
And a roused people welcomed WILLIAM in.  
Then, seemingly of wonted sense bereft,  
By nearest friends in direst danger left—  
Near, and more near, the gathering danger drew—  
Loud, and more loud, a Nation's threat'nings grew—  
Then, as its thunders rolled about his head,  
The baffled Bigot heard—despaired—and fled.

## POST SCRIPTUM.

It may be supposed that "*LITTLEMORE*," its "*Monastery*," and its Church, attracted some of my attention while at Oxford, but I cannot offer much to gratify the curiosity which may have been excited by occasional notices in the "*Record*," and elsewhere.

Littlemore is, I believe, a chapelry attached to Mr. Newman's Vicarage of St. Mary's, about two miles from Oxford. It consists of a small hamlet, with a very modest Church and small School-House attached, and Mr. Newman has lately built or enlarged what rumour has entitled a monastic establishment, where he generally resides, with one or two gentlemen, his curates, and, as I believe, his parochial schoolmaster. In all this there is nothing very extraordinary—nothing that is not perfectly intelligible in individuals of collegiate habits. If it were not for the feverish anxiety with which every movement of Mr. Newman's is now observed, these things would never claim a second thought.—For my own part, I walked from Oxford, intending to solicit, as a stranger, admission to what I was led to set down as "one of the lions," but when I arrived opposite to what, in Ireland, we should call an ordinary Glebe-house, and saw through the windows that it seemed fitted up like any other gentleman's

habitation, I felt that I could not, unIntroduced, solicit admission, without betraying impertinent curiosity—I therefore returned as I came. The small Church, which the “Ecclesiologist” calls “the model of a Church as it ought to be,” had nothing *very* remarkable in or about it. The School was a neat, well-built, well-arranged village school, with the average allowance of *chubby, stolid*, infantine faces in it. The only extra articles were, a *piano*! for teaching the elements of Church Music, and on the wall, some very exquisite German prints, of Scriptural and other subjects—one only of which I would note with disapproval—namely a beautiful Madonna, with the name “*Mother of God!*” written under it. I am bound in justice to say, that the name, being in *German!*—~~Platter~~ **Gott’s**—did not probably convey any impression to the minds of the young English peasants; but, for the picture itself, from the loveliness of the face and expression, it was just such an one as Dr. Wiseman would have chosen, to instil into a young child’s mind “the unbounded love to the Mother of God,” which he describes to have been entertained by the young Italian peasant, at Poestum (Vid. his Letter to Mr. Newman, p. 26.) Mr. Newman would do well to remove this stumbling-block, trifling as it may seem.

## LETTER IV.

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QUO TENDIMUS?—TO WHAT ARE WE COMING?

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DEAR FRIEND,

“What next?” is a question very commonly asked, as each fresh tale of wonder reaches the public, in this age of discoveries and inventions. It was asked when Mr. Duncombe lately begged leave to introduce the “Ærial Navigation Bill”! It was asked, as “Sibthorp,” and “Wackerbarth,” and “others,” successively “went to their own place,” by passing into the ranks of Rome :! I ask, in a different and more serious sense, and in reference to the future and permanent interests of our Church—WHAT NEXT? The name “*Evangelical*” is become a bye-word, (not merely in the mouths of the irreligious, for that could never surprise, but) in the language of the “Catholic Tractarians” of Oxford. The Doctrine of “*Justification by Faith only*”, is without circumlocution denounced. The most esteemed, influential ministers, now labouring with zeal and effect in England’s Church, are unsparingly scoffed at as “Lutheran !” “Low Churchmen”—every thing denotes the settled, sweeping purpose of these Catholics to “slay Evan-

gelicism,”\* and “take possession of its portion” at no distant period; and this, too, on the old pretence, and for the old reason—“they set them on Naboth’s stool, as a mark among the people” and charge them with “blasphemy against Catholicity,” “St. Thomas á Becket,” and other such “blessed saints and martyrs of the Most High,”† because

\* It is many years since the late Robert Hall, in a truly Catholic spirit, and in one of the (too few) Reviews he has left us, volunteered an able defence of this section of the Clergy of our Church, and wrote thus, “Are the Clergy styled Evangelical to be blamed for the doctrines they preach? Before this can be allowed, the Articles must be cancelled by the same authority by which they were established, or it must be shown how it consists with integrity, to gain an introduction to the Church by signifying an unfeigned assent to certain Articles of Religion, with the intention of immediately banishing them from notice.” Had Mr. Hall survived to the days of “*The Newmania*,” (as it has been wittily called) he would have been shown that there are other ways of banishing the doctrines of the Articles from notice, without “cancelling” them; the endeavour to make the Articles symbolise with the decrees of Trent is the most startling novelty of the day—but it is not the first time that Popery has used a Protestant hand to blacken the Reformation—it stimulated, and paid Cobbett, to write a *libel* under the title of its “History.” We may imagine the Papal Agents, in the unreservedness of private communication, using the language of Mr. Froude, and saying, “*What good genius has possessed these men to do our dirty work.*”?!

† A late British critic apologised for inflicting on its readers a quotation from blunt Bishop Jewell, who ventured to say—“the very true cause of Becket’s death, was his ambition and vanity, and willful maintenance of manifest wickedness in the clergy, to the great dishonour of God’s holy name.” On which, the author of the article—the “*most modest man probably*” in the diocese of London, remarks thus:—“*One is HARDLY restrained from*

they will not quietly surrender "the inheritance of their fathers." Suppose, then, Tractarianism to go on, as it desires, in "receding more and more from the principles of the Reformation"—suppose the Bishop of Oxford's apprehension to be realised when he said: "I HAVE MORE FEAR OF THE DISCIPLES THAN OF THE TEACHERS"—*what is to come*, when the generation now passing shall have joined "the past," and the Parishes and Pulpits of the land shall be committed to men deeply leavened with the Tractarian views?

In the Pulpit, their evil will be negative. What the Apostle speaks of "the foolishness of preaching," meaning to express that it is "a weak thing" to be made "mighty" in the hand, and by the "grace of God"—these men take in literal depreciation of the pulpit as an edifying ordinance at all, when they talk with a holy horror of the Pulpit or Desk being sometimes so placed as to hide the Communion-Table—there is more than mere propriety of arrangement referred to—and men who boastingly declare (as I have heard some\* of them

*indignation on hearing the blessed saints and martyrs of the Most High (Becket) thus slandered by these TEACHERS OF YESTERDAY*"—truly it is very hard to restrain indignation at "*something*" in the above extract. One would wish to ask "for information sake," on what principle these men admit the saintship of St Thomas á Becket—and demur to that of the last mintage—St. Francis Liguori.

\* This was not at Oxford, but the declaration of an officiating clergyman, after being, as he stated, "crushed to death" in the throng of the parish church of an admired evangelical preacher.



do,) that “they make it *a rule never to give more than fifteen minutes to a sermon by any chance*”—will not do much positive injury by their preaching powers; but when to these poor, meagre allowances of pulpit instruction, are joined—a “ceaseless round” of services,\* assimilated as nearly as they dare to the soothing ceremonial of the Church of Rome—when prettiness after prettiness is added to Church decoration—when “altar flowers”—and “fauld-stools”—and “gilt crosses”—and “stained glass,” are restored, and the “Gregorian Chaunt” adopted as an excellent mode of “preaching the Gospel to the poor.”† When all these matters of Tractarian longing become realities,

\* “Thou dost soothe the heart—thou Church of Rome,  
By thy unwearied watch, and varied sound  
Of service.”—

*Lyra Apostolica.*

† Unless I could give “chapter and verse” for this opinion, held by the Tractarians, of part of the system they are trying to restore, I should fear that the reader might accuse me of endeavouring to misrepresent them for purposes of ridicule—but in the British Critic for December, 1840, in an article on Chanting, the following passage occurs:—

“From what we can learn the Gregorian Chants are making considerable way in England; \* \* \* \* \* it is said they *take wonderfully with the poor!* which is true indeed of all the distinctive characters of the ancient church system: and a curious fact it is, *considering what is said in Holy Scripture about the Gospel itself.*” Whether the above half profane, half absurd, remark, refer to one of our Blessed Lord’s own averments of his Messiahship, in the words “*the poor have the gospel preached to them,*” or whether to another passage in which it is said “*the common people heard him gladly,*” I think it would surpass all

then may we fear that the flock of God in these lands, left without "a teaching Priest" will grow poor, and lean, and cold,—and if under such tending they should wander here and there, and seek other pastures—this word of God will surely apply to the case. *"Woe to the pastors that destroy and scatter the sheep of my pasture"—*  
*"Ye have scattered my flock, and driven them away—I will visit upon you the evil of your doings, saith the Lord."*

To continue the illustration but vary the inquiry we may ask *"These sheep, what have they done?"* Never was there a greater error than to think that the laity of England are wishing for, or inviting the change which is coming over the ministrations of its Church, *"Delirant Regis, plectuntur Achivi"* may in this case be thus paraphrased,—Some Cloistered "Dons" having "waxed fat" in the learned ease of Oxford "kick" against the present constitution of the Church of England—and the whole Isle is to be "frighted from its propriety" in consequence. Some few laymen of station and piety and strong Church principles may zealously affect these views, and possibly from the various agencies at work of which I spoke in a former letter, their number may somewhat increase—but the Church of England, *as a body*, is only interested in the

the united subtlety of the authors of Tracts 80 and 90 combined, to bring the remotest sanction for the Gregorian Chant from either passage; or from any other relative to the "preaching of the Gospel," that I can remember.

subject as it is alarmed and startled by some of the vagaries of those ministers who have already begun the change they meditate—the laity are as yet clear in this matter.

The Bishops of the Church once before obtained the thanks and blessings of its people by standing “resigned to the will of God” between them, and an insidious attempt to bring in formal popery. Will they do the same now when virtual popery is threatening us in another direction?—it is grievous to give utterance to the doubt and disappointment felt in all quarters in consequence of the “halting” language of some late “Episcopal Charges”—let us hope, however, that sooner or later the bishops will prove that they have been acting on the principle of “suaviter in modo fortiter in re.”

Our main danger appears to be two-fold.—First, that the party are practising a delusion on themselves—and Secondly, that they will try to practice another delusion on their superiors.

The first delusion is expressed by an apologist for this unfeeling and offensive spirit manifested by the *late*\* Mr. Froude towards the Church of England, thus :—

“He considered himself a minister, not of any human establishment, but of the One Holy Church Catholic, and thus allowed himself to indulge in a looking and longing for some fuller development of Catholic principles than he could easily find.”

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\* “*Froude's Remains*,”—had the subject of these “Biographical Fragments” lived, it is very difficult to conjecture what would have been his present position; whether, he could have found sufficient exercise for his “hearty hate” of Reformers and

## The same idea appears to have dictated the too

the Reformation, in writing "anathema" letters like Mr. Palmer, (of Magdalen); or whether, taking his place with Mr. Sibthorp, he would long since have turned his "plainness of speech" upon his former associates, and said, "*he should like to know why they flinched from following him, to Rome?*" These are matters on which it is not possible now to decide, but it is of much more importance to consider, why such a book as these "Remains" deliberately put forth in separate Livraisons, volume by volume, should ever have been published. It was "*rash*" said some—"unfair and unfriendly to his memory" observed others—to give his "*random*," "*confidential*" sentiments to the world in such a manner. "*It was not rash*" retorted "His Editors"—"*he was not a man who spoke at random*"—"he writes in a lively off-hand way," but with "*a reality which does not belong to compositions more carefully studied*," explains an apologetic Reviewer; and another Reviewing authority, speaking *some years* since, almost gives up the "*Publication as inexplicable*." Let us see, whether "the course of time" has not given some clue to an understanding of the affair.

We know, that matter which would be "treasonous libel," if spoken against a *living* King, becomes allowable discussion of "an historical subject," in an hour after he is dead, this principle may be reversed, and sentiments which it may not be *safe, prudent, or timely* for a *living* man to disclose, or utter, may with safety and advantage be announced to the public, as contained in "unfinished papers found in the Portfolio of a departed friend." If the law of libel could apply beyond the grave, the Fathers of the Church of which Mr. Froude was a minister, might lay "heavy damages" against him. We have read of the Brokers of Constantinople disposing with profit of the garments of the victims of the plague, by announcing them as "a consignment from foreign parts"—and at home there are tales of "disconsolate widows," putting off an "unsound horse" to advantage, by the taking advertisement of "belonging to a gentleman lately deceased, the late — — Esq." Now to apply—"coming events cast shadows long before,"—things have happened and opinions have been promulgated since Mr. Froude's death, which compel the conclusion that "The

celebrated Letter of Mr. Palmer, \* in which he speaks of the Church of England as

“A branch of One Catholic and Apostolic Church essentially opposed to the principle of general Protestantism, and essentially one with all other churches of kindred origin,”—he professes himself to be “merely and simply Catholic;” and thus concludes—“I once more publicly profess myself a Catholic, and a member of a Catholic Church, and say ANATHEMA to the principle of Protestantism.”

I should not wish you for a moment to suppose that I object to the cultivating of a Catholic spirit

Editors” “two Principal Contributors to the Tracts,” put forth these “disjecta membra” as skaters cast a stone on the ice, before they venture their own living weight—and that they have turned *dead* Mr. Froude to profit, by putting forth from his lifeless lips opinions which they *dared* not, at the time of publication, utter from their own. Having “innoculated” the public mind, and “*receded more and more from the principles of the hateful Reformation,*” they have been bolder of late.

\* The mantle of a predecessor in his Fellowship, would appear to have descended upon Mr. Palmer, (of Magdalen) who was evidently desirous to have enacted the part of *The Doctor SACHEVEREL* of the NINETEENTH CENTURY—but his avowal of himself as “merely and simply Catholic”—his “utter rejection and anathematizing of Protestantism as a *heresy*, with all its forms, sects, or denominations”—his threat, (on sufficient provocation,) “to reject! and anathematize!! the Church of England itself!!!”—all appear to have fallen to the ground, and to lie there, like the exuviae of a fallen star—as a “mere and simple” ebullition of fanatical spleen. The rashness and indecorum of an individual’s expressions, may be best rebuked by neglect, yet the matter itself seems worthy of further notice—the systematic dislike and hostility manifested by this party to the word PROTESTANT, deserves consideration.

I do not believe many persons would be found to “break a lance” in defence of the “mere and simple” noun adjective “*Protestant.*”

in individuals—so far from it that it appears to me one of God's marks upon his children,—nor do I desire now to criticise the *direction* which the Catholicity of these men has taken, nor will I

it is a term called into use from hard necessity, arising out of the corruption of primitive truth—and the principle it expresses pervaded the Formularies of the Church at a very early period. "*The Confession of Christian Faith*," commonly called "THE CREED OF SAINT ATHANASIUS," is essentially a PROTESTANT FORMULARY, framed defensively against Arian and Sabellian heresies—its affirmations of truth, and its "negations of error," are correlative to each other; and as it asserts, what Christian verity "compels us to acknowledge," so does it *protest* against what "the Catholic Religion forbids us to say." Let us suppose a member of our Church, called on to repeat the Symbol of Pope Pius the Fourth, which consists of the Nicene Creed, together with sundry additions embodying the chief Papal novelties *added* thereto—he can and must repeat the former in the spirit of A Catholic—he must *reject* the latter in the character of A *Protesting* Christian, of the Communion of the Church of England. Until ROME "*repeals the Council of Trent*," ours is a PROTESTANT CHURCH, and PROTESTANT she must remain.

The growing opposition to the use of the word "Protestant," requires further notice. Since these letters went to press, I am informed, by a published letter from Mr. Hill, of Cheltenham—(the excellent author of a seasonable "Letter to the Laity" on these subjects,)—that A Rev. Mr. Watson, (the personification of Tractarianism in that town,) objected to propose a Resolution at a Meeting of the "Christian Knowledge Society," because it contained the expression "*Protestant Church of England*." This is carrying matters *rather far*,—it is necessary to see whether they may not be carried *somewhat further*.

In a Letter from Rev. Mr. Newman to his Diocesan, the Bishop of Oxford, I find "mysterious allusions" "*to applications from Friend and STRANGER!*" to co-operate in "*attempts to gain additional power for the Church*." In the same passage I find it acknowledged that, "*movements tending to the repeal of the Statutes of PRÆMUNIRE, have been frequently agitated!*"—and it is obscurely intimated that "*Time, the great innovator,*" may

question the boundary line within which they limit its lawful exercise—but I must remark, upon the imminent danger to the order and welfare of our Church from its becoming a “*mere and sole*” rule

produce “*a course of events*” which would “*put the Church in possession of greater liberty of action,*” as “*in time past it abridged it.*”

Now these are *really* “noticeable” intimations—Mr. Newman is a very different man from Mr. Palmer (of Magdalen) nothing that he says should fall to the ground unheeded—it may be a perplexing, but it is not an unnatural question to ask—who *have been frequently agitating the repeal of the Statutes of Premunire?*” We know one party that is doing every thing possible to insinuate how much Absentees and Tourists would be “*convenienced*” by the appointment of a Resident British minister at the Court of Rome; but *these are the Papists*. Who were the “friends and strangers” who have sought to enlist Mr. Newman’s powers and influence in these high matters—it would be well to know?

It is right to call public attention to the bearing of this *anti-Protestant* spirit, upon two very important documents:

1—THE ACT, SETTLING THE SUCCESSION OF THE THRONE.

2—THE CORONATION OATH OF THE SOVEREIGN.

In the former of these “old almanacks” the succession to the Throne is limited to the Descendants of a certain Individual “*BEING PROTESTANTS.*” In the second, the reigning Monarch of England is solemnly sworn to “*maintain and preserve the PROTESTANT RELIGION AS BY LAW ESTABLISHED.*”

I do not charge the Tractarians with disloyalty, in act or thought, to our present Gracious Sovereign, whom God preserve, but I do accuse them of tampering and *fiddling*, whether designedly or not, with some of the securities and fastenings by which “*peace and happiness, truth and justice, religion and piety, have been established among us for Generations,*”—they may not “*know what they do,*” but may *do not the less mischief* notwithstanding.

An anecdote connected with the first rise of the mighty fortunes of Napoleon, is not inapplicable. At the memorable Siege of Toulon, this master-genius completely *mystified* the Civilian

*of practise and conduct*, leading individuals to “intrude into things too high for them,” to “unsettle land marks,” and relax the obligations of their particular calling and position in the communion to which they belong—in this “Catholic spirit” did “Mr. Ward visit Oscot”—and Mr. Palmer himself go to Russia to look into the possibility of re-union with the Greek Church—and Dr. Pusey knelt “*near!*” but not “*to!*” the altar in a Romish Chapel—and Mr. Newman wrote “Tract 90” to show “stragglers towards Rome,” that they might *believe what the Trent Fathers decreed and stay where they were*—and in this same spirit does one of their chief organs make a *whining* appeal to Rome, to “acknowledge them as a church when they become like a church”

Deputies from the Convention, by directing his assault against a Fort quite distant and separate from the city itself. They criticised—they murmured—they complained that he was “doing nothing.” “Be quiet,” said the Man of Destiny, “that Fort once gained and the city is yours.” The event justified his prediction—let Popery once succeed in proscribing the *name* of Protestant, let the feelings and sentiments expressed in it, be once *Nationally* merged in the “*mere and simple Catholicity*” of *Messrs. Palmer and Co.* Let these men once succeed in erasing from public documents the epithet “PROTESTANT,” as offensive and unfit, and then “*Cessante ratione, cessat ipsa lex.*” “The Great Innovator” will have done his work on the Act of Settlement of these Kingdoms, and the Coronation Oath will need amendment and alteration.—In this point of view, the hostility of the Tractarians to the name of Protestant is something beside silly—it becomes *dangerous*.



*i. e.* more conformed to herself. These *marked* instances are results of the error of endeavouring to apply *an abstract truth to circumstances wholly unsuited to it*—it is, to use a (common illustration,) as if a private soldier should endeavour to regulate his manual exercise by the international law of states, the “Jus Gentium”—it is (pardon the momentary digression to politics) the error of the “free trader”—who deranges our whole social and monetary system, by his attempts to enter into unrestricted commercial relations with nations who will *take* all the benefits England may give, but *grant* no reciprocal advantage in return. As to the Greek Branch of the Church Catholic, we know nothing of the results of the mission which Mr. Palmer is said to have undertaken to hers; but as regards Rome we *know this*, that while She is picking off one by one, the less wary or more unstable holders of these opinions, she has never shown the slightest disposition towards reciprocity—never disavowed one of her high pretensions, or unholy assumptions of “lording it in the temple of God”—never manifested the least intention of “ceasing to be Papal, and becoming Catholic” by “repealing the Council of Trent!” according to Dr. Jelf’s naive postulate—it is, therefore, matter to create most lively alarm, when we see the Tractarians still indulging in “Catholic longings” in a direction whence they can imbibe nothing that is not contrary to their allegiance to their own Church—where

the very air is impregnated with hatred and contumely to the Reformed Church of England.\*

The *second danger* to which I advert consists in this, that this subject will be studiously presented to the Bishops in the character of a "Church question," and precedents, and "names of authority" will be showered upon them in puzzling profusion, while views and doctrines, which are inseparably connected with the system, will be as carefully kept from Episcopal notice at present—it is not wonderful

\* While these sheets are passing through the press, we are furnished with the "last, but not least," proof of the unmitigated hatred with which the Papacy regards the Church of England. In the current debates on the "*Factory Education Bible*," the EARL OF ARUNDEL AND SURREY, son of the *Premier Duke* of England, ventured to *admit*, in his place in parliament, that "the Established Church of the Nation was entitled to the control of any General System of Religious Instruction," this being a truism most damnatory of the Suicidal Pro-popish Policy which has regulated British councils for years, the TABLET, the leading Papal Organ of England, vents its wrath in an article headed thus,—"*Treason or madness of Lord Surrey*" in which the Church of England is spoken of in the following decorous terms:—

"The Established Church is an organised heresy and schism of the most portentous kind; its establishment and power are purely noxious, and propogative of error."

Poor Lord Surrey! in all his "pride of place"; we must pity even a Magnate of the Land when he cannot utter an honest conviction of a truth, without being accused of *Treason* to his "Lord the Pope," meanwhile we adopt the words, and say, while the Papacy, by its organs, avows its sentiments so openly, there are no terms fit to describe the conduct of those sons of the Church of England who make signals of amity to her, but those she herself supplies, TREASON, or MADNESS, or, as the charity which hopeth all things would add, "STRONG DELUSION."

that our Bishops should be favourably disposed towards men who profess the most profound deference for their opinion, call their "lightest word *ex cathedra* heavy"—and declare that the "very head and front of their offending hath this extent—no more;" that they desire to carry out the rubrical and canonical provisions of our Church *to the letter*; this seems all plain and plausible, and our Church Rulers, doubtless feel themselves bound to adhere to the principle "doth our law condemn any man before it hear him and know what he doeth?" but the danger is that their Lordships will not know *all* their dutiful disciples are doing. An "eminent Protestant Prelate" remarked openly in a conversation at Oxford, "that it was impossible to read some late numbers of the British Critic, without seeing that the writers in it were in heart and spirit Roman Catholics." This was in 1841, the spirit of that Journal has continued the same ever since, and there is no other difference between the writers of that Journal and the submissive Tractarians who lay themselves and their proceedings at their Bishops' feet, but that one write, in *propria personâ*, the other, in a masque and domino. Let any one compare the tone and language of a Tractarian addressing his Diocesan with the less guarded statements of their Reviews and Magazines, wherein they tell the public more freely, what they look for and expect, and the evident difference will fully explain what I mean.

*"What would you do if the Bishops refuse their*

*consent?* (to a re-union with Rome) was a question asked in a remarkable, a *publicly announced* and *never denied* conversation, held in the Refectory of a Romish College between a Tractarian guest, and one of the Romanist hosts. The answer, as interpreted by subsequent events is worth noting. "*We would compel them by a pressure from without!*" Already do these men feel inclined to try their strength in this matter; and in reference to a question lately asked in the Committee of one of our leading religious societies,\* it is impossible to put any other interpretation upon it but this—"Tell us if you dare, and at your peril, that you will refuse to sanction and employ men holding the opinions of the Tracts." The Bishops should "gird up the loins of their minds," to answer a similar query, it will be put to them before long.

SHALL I SEND MY SON TO OXFORD UNIVERSITY? may be a very perplexing question to answer in a year or two hence, if it be not so now. The *active* influences of the University, threaten much danger to any young man of serious character, or looking to the Church as his calling. There will always be the average amount of giddy and careless men to fill the Colleges and halls. The Tract-men may grow yet more "ascetic" than they are, but there will "still be cakes and ale" for all that.

\* *Vid.* Correspondence of Rev. F. Close of Cheltenham, and the Secretary of the Society for Propagation of the Gospel.

Pigeon shooting will still be practised on Bullingdon ; and Rowing parties, formed by those young men who "care for none of those things will still haunt Ifley" and Nuneham ; I must avow, but, when I saw the large proportion of students, who of their own "mere motion" and by no "University" requirement hung upon the dulcet accents of Mr. Newman's preaching to imbibe thence their religious views, that I could not, without the deepest alarm, expose a thoughtful, serious young mind to the seductions presented by that system of doctrine which he teaches ; a system laying itself out to *stimulate* instead of regulating, the "feelings of awe, mystery, tenderness, reverence and devotedness," which belong to the age at which students oftentimes take their bias and destination for life. If a vulgar ignorant gipsy woman can so work on refined and educated minds, as to lead them to seek mysterious knowledge by means of her pretended skill in palmistry ; with how much more effect think you, must a man of Mr. Newman's powers, who occupies a teachers place, and can "discourse such sweet music," bewitch a youthful mind just opening to serious impressions, and unguarded by any settled views on religious subjects.

It has been frequently pleaded for Oxford ; that, "*these are not the opinions of the University,*" but of individuals *in it*, yet in the same breath it has been said that these opinions are "*the natural produce of her institutions ;*" and sometimes of late, the younger and more ardent who hold them, have called "*Question*" and "*Divide*" as loudly as the boyish

Members of the House of Commons do occasionally. Of one thing there can be no question at all, that the "*far niente*," "the passive resistance" system will not do in this case ; Oxford *quiescent* will be reckoned as Oxford *acquiescent*, and the Tractarians may, *as they do*, claim that "not being against them she is on their part." Nothing short of judicial blindness, can cause the University Rulers to permit a "body of men," who are said to be "really learned," who "act slowly and deliberately" "under mutual correction," to go on applying the varied influences of "poetry," and "patristic lore," "ancient names," and "new theories of interpretation," to supersede the authorised provisions for teaching, without *formal* rebuke ; if Professors in the Chair of Office are to be assailed with most unrestrained contumely ;—if men *dating* from her Halls and Colleges are to lay the axe to the root of opinions, which as the Nursing mother of the reformed Church of England, Oxford has hitherto inculcated ;—and if Oxford continues to look on in helpless passiveness ;—we shall soon have "University Authorities," "*de facto*," and "*de jure* ;" and the Farce of the Romish *Schools* in which Ptolemy holds the Teacher's truncheon, while *Copernicus instructs the Class*, will be re-enacted "with unbounded applause" at Oxford.

On the other hand it has more than once been intimated "in terrorem," that any condemnatory move of The Church or University would induce a "*risque of subjecting persons whom we should*

*least like to loose or distress to the temptation of joining the Church of Rome, or of withdrawing from our own Church," if the articles of religion be "closed" as "the received method of teaching closes them ;"* admitting the risque here spoken of, let us see to what it amounts ; it admits that "the received" interpretation of the articles "*closes*" them against what the Tractarians chuse to call "*primitive*," but every one else calls "*popish*" meanings : the great leader in so many words (Tract 90 p. 83) says "*we will not be excluded.*" "*the economy of the Reformers is our protection,*" "*they drew up their articles on as Catholic a plan as they could ; we have FOUND A CATHOLIC MODE of interpreting them, and they cannot now repudiate our meaning ;*" this is at least plain language, and any hesitation as to the course which should be taken upon it, resembles the indecision of the commander of a Fortress who should leave his gates wide open, rather than shut out some of the Garrison who were in the interest of the besieging enemy ; the real question is *whether there be not infinitely more risque, in retaining than loosing such men ?* And whether in keeping them, or consenting to their stay on their own terms, The Church and University do not keep what is legally called "*damnosa hæreditas,*" or in popular phrase "*gain a loss.*"

It is proudly asserted for Oxford, that she is "A City built on a Hill," "A Metropolis of the English Church," and that words there spoken

in the ears, "will be proclaimed through the Land upon the house tops." Truly this is as "weighty a responsibility as it is a high dignity," and Her Authorities should look well, how they discharge it. Without any Academic relations to Oxford myself, I can, in some measure, understand and sympathise in the deep *enthusiasm* with which the recollections of her attached sons, turn to her "towers, and halls, and groves," as "*rerum pulcherrima*;" the more necessary then is it, that there should be had, lest with these early and enervating associations, noxious principles, as withering parasites, creep in the soul, as the poisonous forest to its majestic trees, should creep themselves round the young affections and understandings of its students; the University will be called to a choice before long, or the minds of men must be made up, either willingly to see these views adopted by the rising generation, or to expect the *constant miracle* that "pitch can be touched and not defile."

I cannot conclude without adverting to a piece of amusing audacity, copied from one of the late Tractarian manifestoes:—

"Should Oxford, which is scarcely conceivable, decide against 'the Catholic truth' (Tractarianism to wit) it becomes a duty to declare the fact, *that foreign influences are at work therein*—that it is not Oxford awake, but Oxford asleep and dreaming—not Oxford itself, but Oxford beside itself—that some cruel step-dame has drugged its reason."

There is so much boldness in this statement, that if it came from any but a "modest man!" it would



be *prodigious*! so then it appears that "the foreign influences" which threaten our Church in the present day; the cruel "Step-dame"\* who is attempting to "drug the reason" of England with the cup of her abominations, is in the pay and interest of the opponents of tractarianism!—passing strange this. But after all, this astounding assertion sounds very like the speech of a bungling lawyer, who is sometimes said to "hang his own client." I would "join issue" with all the "bashful men in this University together," on this point, and send this question before any jury in the land, whether the party who "import Parisian Brevaries," and "malign the Martyrs" who call "deliverance from the Papal yoke" "undutiful talk," and themselves "talk of St. Ignatius Loyola." Whether these men or their opponents are obnoxious to the charge of bringing "*foreign influences*" to bear on The Universities, The Church, or The Mind of the Nation? I should not call a witness in our defence, but, merely pointing attention to their own evidence, await the verdict on such an issue with confidence.

These are but gloomy considerations with which to close these letters,—and yet, writing from a locality so specially dedicated to the maintenance

\* By a curious coincidence, here is the language of one of their *early* authorities speaking of that Church to which Mr. Newman is "now no longer opposed."

" Oh mother Church of Rome, why doest thy heart,  
Beat so untruly towards thy northern child—  
Why give a gift, nor give it undefiled?  
*Drugging the blessings with a step-damed' art!*"

*Lyra Apostolica*, p. 234.

and support of England's Church, I must avow, with a sad satisfaction, that, *if faithful to herself*, the Church, in this worst crisis she has yet passed through, possesses resources and means of deliverance of which all other communities seem destitute. In such a "conflict of the elements" as this, the *individuality* of DISSENT can offer no more resistance than a rope of sand. If the Papacy could, either by assault or sap, overcome the *Protesting* Church of England, she might then sit down and take her rest; the other little opposing bodies would fall to her, by the natural and easy process of *absorption*. Save her from her friends, and, though her huge assailant may come with a spear whose staff is like a weaver's beam, she may defy him in the name of "the God of the armies of Israel." Let the Church carefully put off this Tractarian armour which "*she has not proved*," and she will find that her God, "whose is the battle," can deliver her by the simple means which has saved her hitherto, namely, adherence to His Revealed Truth, and the maintenance of *as much order* as truth can observe in an evil world.

It is time to release you from my tediousness, and to

Subscribe myself, for the last time,  
Faithfully yours,

. IGNOTUS.

*Oxford, February 8th, 1843.*

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